

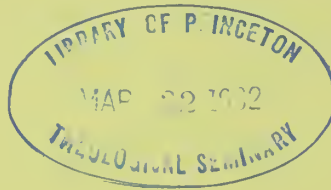
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1894



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# THE CHRONICLE

OF THE

## London Missionary Society.

VOL. III.—NEW SERIES.

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*Edited by the Rev. GEORGE COUSINS.*



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1894.

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# INDEX.

## A.

	PAGE
AFRICA, CENTRAL—Lake Tanganyika Mission, 45; Boys' School, Urambo, 97; Town in Urungu, 197; New Ground, 197; First Church Meeting at Niamkolo, 222; Locating Native Teachers, 224; A Journey Rich in Promise, 233; An Open Door, 266; Church Building...	266
AFRICA, SOUTH—A Struggling Cause, 19; Hankey ( <i>Illustrated</i> ), 62; Decision to Reinforce the Matabele Mission, 51; Arrival of Lady Missionaries at Phalapye (111), and Tidings from, 262; Lake Mgami Mission, 122; The Matabele Mission, 123, 242; Return of Missionaries to Matabeleland, 176; The Opportunity in Matabeleland, 179; Settlement of a New Teacher, 197; Views from Lake Ngami, 238; Help for the Phalapye Mission	292

## B.

BACH, Rev. T. W., Ordination of, 248; Departure for Trevandrum	272
BARRETT, Mrs. W. G., formerly of Jamaica, Death of (48), and Obituary Notice	40
BIRTHS, ANNOUNCEMENTS OF—	
24, 48, 80, 104, 128, 176, 200, 224, 248,	296
BLOMFIELD, Miss, of Jiaganj, Resignation of	253
BONFIELD, Rev. G. H., Hong Kong, Arrival in England, 176; Resignation	228
BOOKS ON MISSIONARY TOPICS	59, 100, 124, 192, 259, 290
BRISTOL CENTENARY FUND	192
BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS (1893)	294
BROWN, Rev. J. T., Kuruman, Arrival in England	80
BRYSON, Rev. T., of Tientsin, Arrival in England	48
BUDDEN, Miss, Almora, Arrival in England	128
BULLOCH, Rev. G. M., Return to Almora	296
BURTON, Dr. T. J., Hong Kong, Resignation of	276

## C.

CAMPBELL, Rev. W. H. (M.A., B.D.), Cuddapah, Arrival in England	128
CARNEGIE, Rev. D., Return to South Africa	24
CHALMERS, Rev. J. (LL.D.), Hong Kong, Arrival in England	224

## PAGE

CHALMERS, Rev. J., New Guinea, Arrival in England	200
CHATTERJEE, Rev. T. P., of Calcutta, Death of, and Obituary Notice ( <i>with Portrait</i> )...	119
"CHILDREN'S WORK FOR JESUS" (Poem)	60
CHINA—Wonderful Case of Conversion at Hong Kong Hospital, 10; Hong Kong Medical Mission ( <i>with Illustrations</i> ), 28; Death of a School Teacher at Amoy, 43; How we Lost our Christmas Dinner, 57; A Tour in Mongolia, 71, 89; Shanghai: Past and Present, 73; The Mongolian Mission, 74; Baptisms at Hong Kong, 74; Chinese Ministers of the Gospel, 85; Trip to an Inland Station near Shanghai, 90; New Chapel at Hiau Kan, 101; Signs of Blessing at Tientsin, 121; Memorial of Chinese Missionaries to Royal Commission on Opium, 153; Shanghai Out-stations, 155; Appeal for Lady Doctors, 160; Amoy Mission House ( <i>with Illustration</i> ), 164; "Inching" along in Central China, 166; The Plague at Canton and Hong Kong, 174, 218; Inland Stations North of Shanghai, 185; Up the East River, 196; "No Genuine Christians in China!" 208; Mission Work at "The Palace of Truth," 217; The War in Corea, 219; Yun-Mung and Ying-Shan, 219; An Afternoon at the Tienstin Hospital, 223; Alice Memorial Hospital, 240; Baptism at Hong Kong, 241; Opening up New Work in Mongolia, 244; A Shinto Shrine, 246; Amoy Girls' School, 261; First Fruits in Bingoo, 264; Needs of the Hiau Kan Mission, 273; Letter from Dr. Gillison to a Sunday School Class, 283; Opium in China	295
"CHRIST IS HERE" (Poem)	247
CLAXTON, Rev. A. E., Departure for Chung King	296
COCKERTON, Miss, Valedictory Service and Departure for Berhampur	24
COUSINS, Mrs. W. E., Madagascar, Death and Obituary Notice of	200
COUSINS, Rev. W. E., Madagascar, Arrival in England	272
CURWEN, Dr. Eliot, Dedicatory Service, 224; Departure for Peking	248

## D.

DAUNCEY, Rev. H. M., New Guinea, Marriage of	248
DEATHS, ANNOUNCEMENTS OF—	
24, 48, 80, 128, 176, 200, 248,	272

	PAGE		PAGE
DEMERARA, Jubilee of Ebenezer Chapel, West Coast ( <i>with Engraving</i> ) ... ..	19	HINTON, Miss, Departure for New Guinea ... ..	200
DIGNUM, Rev. A. A., Salem, Arrival in England ... ..	152	HORNE, Rev. C. S. (M.A.), Speech on "The Society's Past," at Liverpool ... ..	249
DRUMMOND, Rev. G., formerly of Samoa, Obituary Notice of ( <i>with Portrait</i> )... ..	15	HOULDER, Mrs., Return to Madagascar... ..	200
		HUTCHIN, Mrs., Return to Rarotonga ... ..	176
<b>E.</b>		<b>I.</b>	
ECHOES FROM THE HOME CHURCHES—		INDIA IN 1795 AND 1894 ( <i>with Maps</i> ), 8, 38, 64; Dawn of Modern Literature in ... ..	8
24, 67, 128, 150, 175, 237, 270-1, 296		INDIA, NORTH—Hopeful state of Benares Mission, 44; Letter from Almora Lepers, 47; Going Forward <i>means</i> Going Forward, 58; A Generous Legacy, 75; New Work at Kachhwa ( <i>with Illustrations</i> ), 84; School Prize Distribution at Jiaganj, 96; The Kumbh Mela ( <i>with Illustrations</i> ), 115; Two Interesting Baptisms at Calcutta, 121; Babu Lahiri's Statement at his Baptism, 162; Bhowanipur Congregational Church, 174; Baptism at Calcutta, 174; A Trip to Bageshwar Mela ( <i>with Illustrations</i> ), 205; Baptism at Calcutta, 242; Interest in the Centenary, 242; First Convert at Mangari, 265; At a Mela in Benares, 285; A Successful Girls' School at Calcutta, 291; Ramsay College, Almora, 291; A Generous Indian Coolie ... ..	292
ELLIOTT, Rev. W. A., of Matabeleland, Resignation of ... ..	95	INDIA, SOUTH—Progress in Coimbatore ( <i>with Engraving</i> ), 6; Serious Allegations against British Soldiers, 17; Cud-dapah District, 18; Child Marriage in Mysore, 22; A New Constituent at Vizagapatam, 44; Great Encouragement at Kadiri, 44; What they Sing in Telugu, 61; Mission Day Schools for Hindu Girls, 69; The Report of an Indian Tahsildar, 78; Proposed Madras City Temple, 87; Out of the Beaten Tracks, 91; Female Work at Madras and Bellary, 113; Dr. Campbell's Medical Work, 122; Tour in Belgaum District, 155; Fire at Nagercoil, 174; A New School at Kattakada, 196; A Good Work at Neyoor, 196; Opposition at Salem, 221; The Idol Vemana and his Keeper, 236; Story of a Hindu Woman ... ..	291
ELLIS, Miss K. E., Valedictory Service and Departure for S. Africa, 24; Return to England, 80; Resignation ... ..	95	INGRAM, Rev. T. W., Marriage and Ordination, 176; Departure for New Guinea ... ..	200
<b>F.</b>		<b>J.</b>	
FAHMY, Mrs., Return to Chiang Chiu ... ..	296	JAGANNADHAM, Dr. Annie W., Death of, and Obituary Notice ... ..	232
FAREWELL TO C.M.S. BISHOPS ... ..	114	JOHNSON, Rev. H. T., Return to Fianarantsoa ... ..	200
FIELD IS THE WORLD, THE—		"JOHN WILLIAMS," Barque, Departure for her last Missionary Cruise ( <i>with Illustration</i> ) ... ..	160
21, 40, 77, 125, 172, 191, 222, 237-8, 240-7, 268, 294		"JOHN WILLIAMS," Steamship, Launching of (Poem), 34; Construction of, 43, 50; The Debt, 133; Farewell to, 147; Departure for Australia, 133; "John Williams the Fourth" (Poem), 163; Progress of Voyage, 184; and Arrival in Australia, 204; Visit to Fremantle, 243; Missionary Ship Meetings on the Sands, 216; Change of Officers, 253; Departure from Sydney ... ..	282
FIELD, Miss, Hong Kong, Marriage of... ..	152		
FINANCIAL ASPECTS OF MISSIONARY WORK ... ..	32		
FLETCHER, Miss, Return to Calcutta ... ..	272		
FOOKS, Miss, Bellary, Marriage to Rev. W. Hinkley (B.A.)... ..	224		
<b>G.</b>			
GLEDSTONE, Rev. J. P., Elected Deputy Chairman of Board of Directors ... ..	155		
GOFFIN, Rev. H. J., of Kadiri, Arrival of ... ..	48		
GORDON, Miss, Madras, Death of (128), and Obituary Notice	162		
GREEN, Rev. D. D., Bala-Bangor College, Ordination of, 128; Departure for Madagascar ... ..	200		
GREEN, Rev. J. L., Demerara, Arrival in England ... ..	248		
<b>H.</b>			
HARGREAVE, Miss E. L., Valedictory Service and Departure for Phalapye ... ..	24		
"HARMONY," Farewell to the ... ..	191		
HART, Mr. J. W., Chung King, Marriage of, 128; Death (128) and Obituary Notices, 152, 183 (by his brother) ... ..	190		
HAWKER, Mrs. E., Coimbatore, Arrival in England ... ..	128		
HAWKER, Rev. E., Coimbatore, Arrival in England ... ..	176		
HEPBURN, Rev. J. D., of South Africa, Death of (48), and Obituary Notice ... ..	42		
HINDUISM IN ITS STRENGTH AND WEAKNESS ... ..	115		
HINKLEY, Rev. W. (B.A.), Anantapur, Marriage to Miss Fooks ... ..	224		



JONES, Rev. D. P., Return to Central Africa ...	PAGE 152
JOSS, Rev. W., Return to South India ...	272
JUKES, Rev. C., Return to Madagascar... ..	248

## K.

KESWICK, A Greeting from ... ..	204
THE STUDENT VOLUNTEER MISSIONARY UNION ...	211
KNOWLES, Rev. J., Pareychaley, Arrival in England...	248

## L.

LANDER, Rev. R. B., Departure for Demerara ...	104
LAWES, Mr. F. E. P., Port Moresby, Death of ...	272
LAWES, Rev. F. E., Return to Niué ... ..	176
LAWRENCE, Rev. W. N., Aitutaki, Arrival in England ...	224
LEES, Rev. J., Tientsin, Return to China ... ..	248
LEPERS, Spiritual Fruit among ... ..	66
LE QUESNE, Rev. W. R., Calcutta, Arrival in England ...	80
LEVITT, Mrs., Departure for Calcutta ... ..	272
LEWIS, Rev. E., Bellary, Arrival in England ... ..	128
LINLEY, Miss, Return to Calcutta ... ..	272
LLOYD, Rev. E., Kanye, Arrival in England ... ..	272

LONDON MISSIONARY SOCIETY—A Year of Preparation for the Centenary, 1; Mr. Albert Spicer, M.P., on the Responsibility for the Forward Movement, 2; Proceedings of the Board, 4, 28, 51, 95, 108, 131, 155, 178, 204, 228, 253, 276; Secretarial Notes, 3, 27, 51, 82, 108, 130, 154, 203, 227, 251, 275; All-Day Prayer Meetings, 4, 276; London Churches and the Centenary Movement, 5; Week of Self-Denial, 25; Sixty-five Years Ago—A Crisis, and the Way Out, 49; The Forward Movement put to the Test, 81; Deputation Work in Australasia, 102; The Approaching Centenary (I. The Occasion; II. The Celebration), 105; Responsibility of Directors for Forward Movement, 108; A Grave Financial Crisis (129), and Report of Special Committee, 131; Centenary Fund, 130; Anniversary Services and Meetings, 134-149; Congregational Union and the Approaching Centenary, 149; A New Start in Wales, 151; The Present Situation—Who is Responsible? 177; The Churches to be Appealed to, 178; Weekly Prayer Meeting, 179; Bristol Centenary Fund, 192; Proposed Appropriation of Centenary Fund, 204; Medical Missions of L.M.S., 214; How the Society's Funds are Expended, 228; The Society's Past, 249; Preparing for the Centenary in London. 258; Young People's Missionary Conversazione in London, 260; Welsh Churches and the Centenary, 266; Valedictory Meeting in London, 267; The Cry of "Hait!" and What it Means to the Workers, 273; Poem on the Centenary, 276; Centenary Meeting at the Mansion House ... ..	287
--	-----

## M.

MACKENZIE, Messrs., Return to South Africa ...	PAGE 104
MADAGASCAR—A forcible Appeal against Slavery, 19; A Circular Letter from Mr. Sharman, 45; Christian Endeavourers at Work, 75; The Power of Pictures, 75; Midsummer Lectures, 96; A Step in the Right Direction, 97; Preparing for the Centenary, 97; Temperance Pledges, 97; Work Amongst Prisoners, 122; Marauders, 122; A Christian Slave Lad, 122; Progress of the Ambositra Mission, 123; Leper Colony at Isoavina, 170; Church Restoration at Tamatave, 188; Divine Interposition, 198; Harvest Thanksgiving at Ambohima-hasoa, 198; Antananarivo Orphanage Society, 199; Death of an Evangelist at Tsiafahy, 210; Misstatements about Madagascar, 210; Death of a Native Pastor at Amparibe, 222; Christian Endeavour Societies, 122; Educational Work among the Hovas, 231; Eagerness for Education, 242; Brought to Christ through Affliction, 242; Medical Mission Work at Antananarivo, 254; Tearful Entreaties, 265; A Class for Policemen and Soldiers, 292; Makea, Queen of Rarotonga, 229; Marriages, Announcements of, 48, 80, 176, 200, 224, 248, 290 (Golden Wedding of Rev. T. Pratt) ... ..	296
MARRIOTT, Rev. J., Samoa, Visit to New Guinea ...	11, 25
MARRIS, Miss, Return to Benares ... ..	296
"MARY," Schooner, Wreck of ... ..	224
MATEER, Rev. S., of Trevandrum, Death of (48), and Obituary Notice ( <i>with Portrait</i> ) ... ..	41
MATTHEWS, Mrs. T. T., Return to Madagascar ... ..	248
McFARLANE, Rev. W. E., Mongolia ... ..	272
MATTHIAS, Rev. S., Martandam, Travancore, Autobiographical Sketch of ... ..	52
MEDICAL MISSIONS OF L.M.S. ... ..	214
MEDICAL EDUCATION OF WOMEN ... ..	63
MILLER, Miss, Return to Amoy ... ..	296
MILNE, Mrs. James, of Jamaica, Death of ... ..	248
MINES, Rev. R. A. (M.A., B.D.), Canton, Return to England	128
MISSIONARIES, PERSONAL NOTES ABOUT, 14, 16, 23, 47, 56, 80, 104, 126, 150, 175, 190, 224, 239, 272, 293; Group of Famous Missionaries, 103; Homes for Missionaries on Furlough, 114; Valedictory Meeting in London, 267; Training for Lady Missionaries ... ..	286
MOSS, Rev. C. S., formerly of Madagascar, Death of (176), and Obituary Notice ... ..	199
MUIRHEAD, Rev. W., Shanghai, Receives degree of D.D. ...	104

## N.

NEW GUINEA, Visit to, by Rev. J. Marriott ( <i>with Illustrations</i> ), 11, 25; Letter from a Native Teacher, Itama, 45; Death of Native Teachers, 48; A Real Oasis, 76; New Church at Kerepunu, 174; Wreck of the <i>Mary</i> Schooner, 224, 245; New College Buildings at Kapakapa	256
---	-----

	PAGE		PAGE
NEWPORT, Rev. G. O., Bangalore, Death of (272), and Obituary Notice ... ..	280	SOUTH SEAS, Death of Tema, of Savaii, 48; Sickness and Death in Samoa, 75; Death of Teleni in New Guinea, 190; Christian Samoan Delegates and the War, 199; Visit of Earl of Glasgow to Rarotonga, 229; The Wreck of the Schooner <i>Mary</i> , 242; Remarkable Gifts from Rarotonga, 274; Uvea, and the Uveans ... ..	277
NGAMI LAKE, Views of ... ..	215	SPENCE, Miss M. H. (B.A.), Dedication Service and Departure for Benares ... ..	272
NICHOLAS, Miss E. L. (M.D.), Departure for Jiaganj ... ..	24	STEVENS, Rev. H. J., Ordination (272) and Departure for Canton ... ..	296
<b>O.</b>		STEWART, Miss E., Dedication Service (272) and Departure for Hong-Kong ... ..	296
OUR WORLD-WIDE EMPIRE ... ..	225	STONEHOUSE, Rev. J., Peking, Valedictory Service to, 246; Return to China ... ..	248
OWEN, Rev. W., Return to China ... ..	296	STURROCK, Miss, Peilton, Arrival in England ... ..	104
<b>P.</b>		SWANN, Mr. A. J., Central Africa, Resignation of ... ..	108
PACIFIC IN 1795 AND 1894, THE ... ..	156, 180, 212	<b>T.</b>	
PEARSON, Miss, Peking, Return to China ... ..	245	TAYLOR, Dr. J. H., Marriage to Miss M. G. Guinness ... ..	169
PEILL, Rev. J., Return to Ambohimanga ... ..	200	"THEY ARE COMING" (Poem) ... ..	95
PETTIGREW, Mrs. G., formerly of British Guiana, Death of ... ..	24	THOMSON, Dr. J. C., Hong Kong, Arrival in England ... ..	104
PHILLIPS, Rev. W. B., Calcutta, Arrival in England... ..	152	THORBURN, Mrs., of Madras, Death of ... ..	80
PRAYER PROVIDES LABOURERS ... ..	201	THORNE, Mr. J. C., Return to Antananarivo ... ..	200
PURVES, Mrs., Departure for Central Africa ... ..	152	TRAVANCORE—Tour through Quilon District, 17; Fourfold Ordination in Pareychaley District, 44; A Pathetic Story, 57; Increase in Travancore, 75; Autobiographical Sketch of Rev. D. Sylum, 98; Appealing for a Teacher, 221; Nagerecoil Lace, 238; Cloud and Sunshine, 241; Neyoor Medical Mission, 242; The late Mutthu Paul, 257; Gaol and Hospital Visitation at Trevandrum, 264; Tho Maha- rajah at Neyoor, 264; Extension of Female Agency, 265; Needs of the Vakkam Mission ... ..	273
<b>R.</b>		TURPIE, Capt., Resignation of ... ..	253
RAMSAY, The Hon. Sir H. (C.B., K.C.S.I.), formerly Com- missioner of Kumaou, Death of, 48; In Memoriam ... ..	55	<b>W.</b>	
READ, Rev. J., of Philipton, Death of (200), and Obituary Notice ... ..	187	WATCHERS' BAND, Notes by Secretaries of— 15, 46, 70, 99, 127, 151, 164, 187, 211, 271, 282	
REED, Rev. G. C. H., Ordination of, 200; Departure for Matabeleland ... ..	248	WATSON, Mrs. E. W., Madras, Arrival in England, 176; Return to India ... ..	296
RICE, Rev. E. P. (B.A.), Chik Ballapur, Arrival in England	248	WATSON, Rev. E. W., Madras, Marriage to Miss Hodges ... ..	80
RICHARDSON, Mrs., Antananarivo, Arrival in England ... ..	200	WEBSTER, Miss A. B., Dedicatory Service, and Departure for Calcutta ... ..	272
RICHARDSON, Rev. J., Madagascar, Arrival in England ... ..	272	WELLS, Miss, of Canton ( <i>with Portrait</i> )... ..	14
ROBERTS, Miss M., Tientsin, Arrival in England ... ..	218	WELSH CHURCHES AND THE CENTENARY OF THE L.M.S. ... ..	266
ROBERTS, Mr. F. C. (M.B., C.M.), Tientsin, Death of, 176; Portrait and Obituary Notice, 158; Proposed Memorial at Tientsin, 210; Dr. Smith's Testimony... ..	224	WHITMEE, Miss, Departure for Tientsin ... ..	248
ROSS, Rev. R. M., Amoy, Arrival in England... ..	128	WHITMEE, Rev. S. J., Return to England from Samoa ... ..	152
RUNGANADHAN, Mrs. E., of Bangalore, The late ... ..	284		
<b>S.</b>			
SADLER, Miss E. E. G., Departure for Amoy ... ..	296		
SCOTT, Rev. J. Tait, Death of (152), and Obituary Notice ... ..	133		
SEWELL, Rev. J., formerly of Bangalore, Obituary Notice of..	110		
SHEPHEARD, Mr. A. J., Elected Chairman of Board of Directors	155		
SMITH, Miss, Belgaum, Arrival in England ... ..	128		

	PAGE
" WHO WILL GO FOR US ? " (Poem) ... ..	74
WILLIAMS, Rev. G. J., of Canton, Marriage of ... ..	48
WILLIAMS, Rev. H., Return to Molepolole ... ..	24
WILSON, Capt. James, of the <i>Duff</i> . ... ..	253
WILSON, Rev. A. W., Madagascar, Marriage of, 200; Return to Madagascar... ..	224
WINTERBOTHAM, Miss, Tientsin, Return to China ... ..	248
WOMAN'S WORK, 10 (from Miss Field), 69 (from Miss Brown), 113 (from Misses Gordon, Barclay, and Haskard), 193 (from Mrs. Lavington Hart, Misses Derry and Young), 261 (from Mrs. Macgowan and Miss Hargreave).	

					PAGE
WOOKEY, Mrs., Return to South Africa	...	...	...	...	104
WRIGHT, Rev. R. S., Late of Central Africa, Resignation of					28

Y.

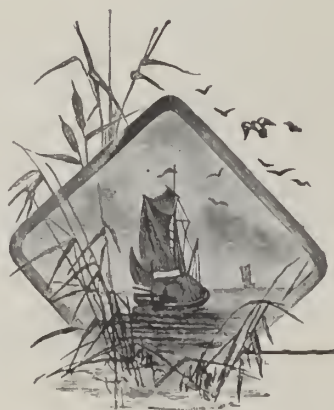
YOUNG MEN'S MISSIONARY BAND, 76, 169, 170 (Lambeth Auxiliary), 260	...	...	...	...	...	293
YOUNG, Miss A., Departure for Phalapye	...	...	...	...	...	24
YOUNG, Rev. A. W., Ordination of, 248 ; Departure for Calcutta	...	...	...	...	...	272

## ILLUSTRATIONS.

	PAGE
<b>AFRICA—</b>	
Hankey, General View of ... ..	63
„ Mission Settlement at ... ..	62
Hargreave, Miss, of Phalapye, Portrait of ... ..	262
Khama's Warriors, Some of .. ...	111
Lake Ngami Views ... ..	215, 216, 238, 239
Phalapye, Scenes in ... ..	112
„ The Ladies' Cottage at ... ..	263
<b>CHINA—</b>	
Amoy Mission House... ..	165
Better Class Quarters on Missionary Tour ... ..	72
Hankow Family Group: Dr. Griffith John, and Rev. C. G. and Mrs. Sparham ... ..	5
Hart, The late Mr. J. Walford, Portrait of ... ..	152
Hong Kong, Alice Memorial and New Nethersole Hospitals ... ..	29
„ „ Alice Memorial Plague Hospital... ..	241
„ „ Ground Floor Plans of Nethersole Hospital ... ..	32
„ „ Medical Staff at Nethersole Hospital ... ..	30
„ „ Some of Miss Field's Friends ... ..	31
Tsu Sie Sang, The Loo Tien Preacher, Portrait of ... ..	185
Wei Kia Wan Chapel, Past and Present ... ..	101
Demerara, Ebenezer Chapel, West Coast... ..	20
Wells, Miss, of Canton, Portrait of ... ..	14

INDIA—				PAGE
Bageshwar Mela, A Trip to	...	...	...	205
„ „ The Fakir at	...	...	...	206
“Brahman and Low Caste Boys Sit Side by Side at School”				65
British India in 1795 and 1894, Maps of	...	...	...	39
Chatterjee, Rev. T. P., The late, Portrait of	...	...	...	120
Coimbatore Mission, A Bit of the Slope, with Huts	...	...	...	91
„ „ L.M.S. Tamil Church	...	...	...	91
„ „ Photographic Memorial of	...	...	...	7
Kachhwa, L.M.S. Camp	...	...	...	84
Kumbh Mela, A Bathing Festival	...	...	...	117
„ Group of Fakirs	...	...	...	118
„ Where the Ganges and Jumna Meet	...	...	...	116
Lumbardi Women	...	...	...	94
Madras, Proposed City Temple at	...	...	...	87
Martandam School Children...	...	...	...	53
Mateer, Rev. S., The late, Portrait of	...	...	...	41
Matthias, Rev. S., of Martandam, Travancore, Portrait of				52
Newport, Rev. G. O., and Students in Bangalore Theological Seminary...	...	...	...	281
Runganadhan, Mrs. E., of Bangalore, The late	...	...	...	284
Serpent Worship, Symbols by the Roadside	...	...	...	93
Sewell, Rev. J., The late, formerly of Bangalore, Portrait of	...	...	...	110

INDIA ( <i>continued</i> )—				PAGE	SOUTH SEAS ( <i>continued</i> )—				PAGE
Travancore Missionaries, Group of...	...	...	...	98	Island Scene, An	...	...	...	157
Vemana (Idol) and his Keeper...	...	...	...	236	<i>John Williams</i> , Barque, leaving Sydney Harbour	...	...	...	161
MADAGASCAR—					<i>John Williams</i> , Steamship	...	...	...	50
Antananarivo, Mission Hospital	...	...	...	254	"    "    Portraits of Mr. Goodwin, Mr.	...	...	...	
Isoavina Leper Colony	...	...	...	171	Hamilton, and Officers	...	...	...	132
Normal School Staff, Antananarivo, with Rev. J.	...	...	...		Makea, Queen of Rarotonga, Portrait of	...	...	...	229
Richardson and Mr. J. Richardson	...	...	...	231	Marriott, Rev. J., and the Samoan Teachers he took to	...	...	...	
Tamatave Churches	...	...	...	189	New Guinca	...	...	...	37
"    Training School	...	...	...	188	Samoan Chapel	...	...	...	182
NEW GUINEA—					"    Chief	...	...	...	180
Kwato, Mission Sketches	...	...	...	12	"    House	...	...	...	181
New College Buildings at Kapakapa	...	...	...	256	Uvea, Abrahama, the First Convert in	...	...	...	279
SOUTH SEAS—					"    Mission House...	...	...	...	277
Christian Teacher and his Wife, A...	...	...	...	213					
Heathen Raw Material	...	...	...	212	DRUMMOND, Rev. G., The late, Portrait of	...	...	...	15
					WILLIAMS, Sir George, Portrait of	...	...	...	288







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JANUARY, 1894.

[PRICE ONE PENNY.]

### A YEAR OF PREPARATION.

THE year now closing leaves the London Missionary Society overshadowed by a cloud of financial care and anxiety. In the fields of labour abroad there are many tokens of God's presence and blessing, and the promise of ripening harvests fills the hearts of the husbandmen with hope and joy, while the open doors for extension in many directions, and the urgent calls for advance, point to glorious possibilities in the immediate future if God's people can but be led to realise and embrace the golden opportunity. At home, too, there are causes for devout thankfulness. That sixty-five of the additional "hundred," which the churches stand pledged to send before 1895, have already gone forth; that the Board of Directors, at a crowded and thoroughly representative meeting, and after an exhaustive debate, should have had the faith and courage to refuse to regard the temporary lack of funds as a sufficient reason for withdrawal from the Forward Movement, but should have been moved rather to appeal to the churches to bring the Society's needs before God in earnest prayer; and, lastly, that the children should be found working with such heartiness and zeal to raise the money required for the new ship—are all reassuring signs which must not be ignored. But, on the other hand, the facts remain, that

the treasury is empty, that the Society's liabilities are very heavy, and that, humanly speaking, nothing less than a stirring of heart and conscience, followed up by liberal gifts, similar to what we witnessed in 1891-2, can save us from a serious deficit three months hence. A repetition of the generous outburst of that year would drive the clouds away, and bring the Society abreast of its financial responsibilities. That this may be forthcoming, should be the earnest, definite, and persistent prayer of all who love the good work.

Then, above and beyond the crisis as regards present resources, looms the larger problem of the Centenary Celebration of 1895. This has already been anticipated. By means of preliminary conferences held in many parts of the country, the matter has been brought before the Society's constituency, and local committees are getting to work. As to how the Centenary shall be appropriately celebrated is still, to a certain extent, an open question; for, in the minds of those best able to judge, there exists a strong conviction that a large amount of preparatory work is necessary before the churches can be in a position worthily to enter upon such a Celebration. Consequently, it has been determined to utilise the year 1894 as a year of preparation.

What is there to celebrate? is one of those pertinent



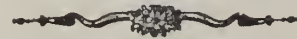
questions which men naturally ask, and, unfortunately, often have to ask in vain. The Society's record is a glorious one. That is universally acknowledged. A vague impression of it exists on all hands. Speakers take it for granted in sermons and speeches. References to its "great work" are constantly made. But how few there are who can say what that work is! How profound is the ignorance about some of even its most successful missions! Now, is not much of the apathy that exists due to this absence of knowledge? Would not the recapitulation of some of the older records (which would be delightfully new and fresh to both speakers and hearers alike); would not biographical discourses, lectures, and addresses on some of the leading heroes and heroines of the Society's missions do much to quicken faith in the power of God's grace, and serve to evoke a large and passionate enthusiasm for men of all races and tongues? And yet this cannot be unless ministers, Sunday-school teachers, and other Christian workers bend their thoughts to the acquisition of accurate knowledge with a view to its impartation to others. The voyages of John Williams were as full of striking incident as the missionary journeys of St. Paul; but whilst thousands can trace and describe the latter, only units can do this for the former. Surely this is deplorable. Complete histories of the Society's Missions have yet to be written, and are now in hand; but, with the material already available, much useful educational work may be done.

In another direction also preparation is necessary. In most congregations the cause of missions has friends devoted to their interests, and freely devoting time and strength to their promotion. These friends also liberally give of the means they possess, often at the cost of real self-denial. All honour to their loyalty and love. But how few they are as compared with the indifferent! Many even of those who call Christ Lord, who are members of His Church and among His recognised followers, are sadly apathetic as to the evangelisation of the world. Collectors who call on them are plainly told that those visited "don't believe in missions." A Captain This or a Mr. That, who has been out to India or China, and knows all about it, says that "missionaries are doing no good at all." Others seem to regard it as quite a matter of choice as to whether they take part or not in efforts to bring the world to Christ, and do not consider such an attitude

of mind as in any way derogatory to their Christian character. This also is a state of things that demands alteration. It affects home missions as much as foreign missions; indeed, it saps the strength of church life, lowers its tone, and reduces it to mournful inefficiency.

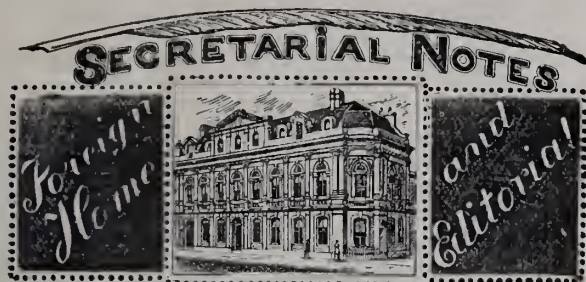
Let 1894 be employed in these two directions in anticipation of the Celebration which will quickly follow, and then 1895 will stand high in the annals of the churches, and we shall see that re-baptism of aggressive energy for which the more earnest souls have been longing and praying. And it is possible, feasible, practicable. If every minister will do his part, if workers among the young will do theirs, if steps are taken for visiting churches and schools with the definite object of spreading the light of knowledge and of kindling the fire of enthusiasm—our vision will be translated into history, and the Celebration prove to be among the "seasons of refreshing from the presence of the Lord."

GEORGE COUSINS.



## RESPONSIBILITY FOR THE FORWARD MOVEMENT, AND HOW TO DISCHARGE IT.

**S**PEAKING at the all-day prayer-meeting at the Mission House on Monday, December 4th, Mr. Albert Spicer, M.P., Treasurer of the Society, referring to the pressing financial claims resting upon the Society as the result of their Forward Movement, maintained that there was complete justification for that movement. The Society was in 1890 reconstituted upon a completely democratic basis, and before entering upon the Forward Movement in the following year they took all the churches of the land into their confidence. Therefore, he felt that there had never been a crisis in the history of the Society when the Congregational churches of the country had been in such complete partnership in bearing the responsibilities connected with their growing work. If they at once realised this, he believed that the Society would receive, either in connection with the Self-Denial Week at the beginning of next year, or even earlier, responses from many who could unitedly relieve the Directors of their present anxieties by gifts varying from £1 to £100.



## FROM THE FOREIGN SECRETARY.

THE new *John Williams* should, by the contract with the builders, have been completed, and in the hands of the Society, on December 15th. If that had been done, January would have been a busy month of exhibition in various British ports and of preparation for her voyage. Unfortunately a strike has been in operation among the ship joiners and carpenters on the Clyde, and this has effectually stopped the progress of the work. The vessel is not ready, and may not be ready for some weeks, so that all arrangements relating to her have to be kept in abeyance for the present. It is hoped that, when completed, she will visit Liverpool, Bristol, Plymouth, and possibly Southampton, on her way to London. Many of our readers will be glad to learn that Captain Turpie, whose name has for so many years been a household word in connection with the *John Williams*, is to be the first commander of the new vessel. It will also be a great satisfaction to all the friends of the Society to know that, though Captain Hore is unable to return to Central Africa, the Society will henceforth have his services in the South Sea Mission.

THE South India District Committee represents the most numerous body of workers in any part of the mission-field. The following resolution adopted at their last meeting is, therefore, worthy of serious consideration:—"That this Committee, while greatly rejoicing in the Forward Movement at home resulting in the sending out of more European missionaries, would point out to the Directors that the churches must be prepared adequately to sustain such new workers. The appointment of every new missionary involves a staff of native helpers, and, unless this staff be provided, the work will be very inefficient. The Committee would urge the Directors to place this aspect of the movement prominently before the home churches, with the view of securing adequate support."

THE "Mission to Lepers in India and the East" has added to the valuable help it has already given to the Society by sending a contribution of £200 for the erection of a hospital for lepers at Hiau Kan, in Central China. This will greatly cheer the heart of Dr. Walton, who has found widespread existence of leprosy in that district, and is longing for the means to minister to the needs of the sufferers. R. WARDLAW THOMPSON.

## FROM THE HOME SECRETARY.

FOR months past a serious deficiency in the present year's accounts has been regarded as inevitable, and a great deal of valuable time has been spent, if not wasted, in discussing the

amount of the adverse balance. I beg all my readers to follow the more profitable course of doing all in their power to raise our income during the remaining quarter of the year. There is yet time to retrieve our position by prayer and gift, and to make the third year of the Forward Movement as full of thanksgiving as the first. We need the income of 1892 repeated. The work abroad demands it from us, and our unspeakable indebtedness to Christ will surely prompt us individually to do our part in raising it. So let us have done with our discouraging forecasts, and give ourselves to earnest endeavour to secure the much-prayed-for result.

VARIOUS suggestions reach me almost daily till I cry, "*Quot homines tot sententiae.*" It is quite evident that no one method will command success. We must try all plans. One good friend writes:—"Let us go boldly for 1d. a week increase on the part of all our subscribers. There are hundreds, in every congregation of fair size, who do not contribute except on anniversary days. We have the penny cards already; now, in my opinion, is the time to work them. We have made a start at ——. I do not know how many are out, but there are scores at least, and I mean to urge every Christian to give his 1d. weekly, whether he subscribes already or no. And in order to excite the imagination of our congregations, a statement of this kind should be made, and earnestly expounded:—

	£	s.	d.		£	s.	d.		
50 at 1d. =	10	16	8	per year.	350 at 1d. =	75	16	8	per year.
100   "   =	21	13	4	"	400   "   =	86	12	4	"
200   "   =	43	6	8	"	450   "   =	97	9	0	"
250   "   =	54	3	4	"	500   "   =	108	6	8	"
300   "   =	65	0	0	"					

We have 8,000 members of the Watchers' Band; surely they ought to do something more than they do. One penny from each per week would bring £1,733 6s. 8d. per year; 100,000 at 1d. would bring £21,666 13s. 4d. a year."

ANOTHER contributes the following thought:—"Taking the vast extent of the great foreign field and the fewness of its Christian teachers, compared with our little England, my estimate is that *all* we give to Home work (church, Sunday-school and philanthropic) should be as *one* thing, and the foreign work claim should *balance* if not *outweigh* it. That is, for every contribution to the many home claims the like sum should be laid aside for the work abroad."

ANOTHER suggests *two* self-denial weeks! or, at any rate, a second one for the members of the Watchers' Band, while an anonymous correspondent asks: "What could be more fitting than that the members of our Congregational churches should decide that their additional Christmas gifts, this year, should take the form of a free-will offering of love and loyalty to the Redeemer of men; not a collection in the ordinary sense; not a transfer of any usual subscription to the funds of the Society, nor the mere enumeration of names in a list of subscribers to a special fund, but a simple, child-like act expressive of the homage of the individual heart to Christ. If all our Congregational churches would arrange for a free-will offering service either on Christmas Day or some other more suitable time within the season, there is little doubt that the present debt would be extinguished. Apart from all the demands of the ordinary organisations of the church, above and beyond all claims which fall upon each church in its collective capacity, this appeal would be made to individuals; all the church would do is to arrange the service at which the gifts might be presented."

THE last suggestion might well be adopted in connection with our Special Appeal during the Week of Prayer, Thanksgiving, and Self-Denial. We shall call it this year the week of "Prayer and Special Gift," and leave it to the individual to let his circumstances determine whether the gift be thanksgiving or self-denial. In some cases it may be both at once; but those who dislike the term, self-denial, may make a gift that week and call it by any name they prefer, or leave it anonymous.



mous. The special week is February 18—25 for the churches outside London, but, if this week is not convenient, we hope some week will be selected before the end of March, during which special contributions may be made. For London churches no time has been selected; but if the country will do its best for us in February, we have good hopes that London will follow the example in March, so that our anniversary in May will be full of praise and gladness.

MEANTIME our young friends are bestirring themselves about their steamer with even more than their wonted enthusiasm. They are winning, as they deserve, the support of their elders. In a Yorkshire town a lady and her husband are adding 25 per cent. to any contributions from schools in the Auxiliary, while a similar generous offer has been reported to me from Lancashire.

IN many churches the first sacramental offering of the year is given to our fund for the widows and orphans of deceased missionaries and missionaries incapacitated by age and infirmity. We are confident these deserving friends will be lovingly remembered at the Lord's Table on January 7th. The grants made last year amounted to £5,107 19s. 8d., while we received for this special purpose £4,618 5s. 4d. Our needs for next year are greater, so that I plead for a still more liberal response, and trust that ministers and officers will make our wants known to their churches. Here and there the appeal is also made to the general congregation with encouraging success.

THE Centenary preparations are going forward. Conferences have been held since our last number in the following places:—Hull, Birmingham, and Cheshunt.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

THE demand for "Ship" cards is altogether unprecedented. At the same time we have reason to know that many schools have not yet taken the matter up. From some objection to the use of cards on the part of the managers, the children are being denied the pleasure and privilege of becoming "ship-owners."

By the time this magazine reaches our readers the chromolithographs will be ready. In their solid oak frames and gilt beading they look quite handsome, and well worthy of a place of honour in a home or a Sunday-school.

A FRIEND in Sheffield, where an organised and determined effort is being made to push the cards, writes:—"The superintendent at one of our Sunday-schools is sending out the N.Y.O. cards to members of their congregations with a note asking if their little son or daughter, as the case may be, may collect for the new steamer, and offering, as an additional inducement, 1s. towards their card if they collect 5s. or more. The cards are being taken up well in consequence. At some of our schools an appeal for the ships is made by the superintendent from the desk. Then he goes round class by class (including the young men and young women's Bible-classes), and asks each class personally, taking with him a share certificate carefully mounted on card-board; and now we shall have that 1s. 6d. photo to show round also. We find this is resulting in the majority of the children taking cards. A servant girl in this town who lives out in the country, has got a card. The day for her to go home and see her parents was coming, but she decided not to go till Christmas. By this means she saved 2s., which she put down on her card."

SPECIAL leaflets and money envelopes for the Week of Prayer, Thanksgiving, and Self-Denial are in course of preparation, and will be in readiness early in January.

BOUND volumes of the CHRONICLE for 1893, price 2s., are now on sale; also volumes of the *Juvenile*, price 1s.

GEORGE COUSINE,

## PROCEEDINGS OF THE BOARD.

*Board Meeting, November 28th, 1893.*—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 61.

The Foreign Secretary introduced the Rev. Howard and Mrs. Williams, returning to Molepolole, South Africa; Miss K. E. Ellis, whose appointment to the same station was agreed to at this meeting; and Miss Cockerton, appointed to Berhampur. The Rev. F. H. Blanchford commended them to the care and blessing of God.

It was agreed that the officers of the Young Men's Missionary Band should be made *ex-officio* members of the Metropolitan Auxiliary Council.

In connection with the approaching Centenary, the Board decided to ask the Rev. C. Sylvester Horne, M.A., to write a popular history of the Society.

It was decided that, as the home claims of the Society during the next two years will be of so special and pressing a character, the appointment of the Deputation to Madagascar should be deferred until after the celebration of the Society's Centenary.

The Board consented to the Rev. S. J. Whitmee's proposal to return to England next year *via* America, to give him an opportunity of awakening an interest in the Apia Memorial Church, and obtaining contributions towards its erection.

Mr. D. D. Green was appointed to the Sihanaka Mission in Madagascar.

Captain Turpie was appointed master of the steamship *John Williams* for two complete voyages; Mr. E. C. Hore was appointed chief officer, with a view to succeeding to the captaincy on the retirement of Captain Turpie; and Mr. Arthur Williamson was appointed chief engineer.

## ALL-DAY PRAYER-MEETING.

AN all-day prayer-meeting was held at the Mission House, Blomfield Street, on Dec. 4th, to plead for a Divine blessing upon the increasing work of the Society abroad, and for a larger response to the appeal for help from the churches at home. Commencing at eleven o'clock with thanksgiving for past blessing upon the work and for the growing number of workers, the following points were specially dwelt upon in the addresses and prayers throughout the day:—The need of a wider diffusion of the spirit of prayer and a more intelligent interest in missions; for the work among caste peoples in North India; for an increased sense of responsibility in the support of the work, and increased liberality among all classes; that the preparations for the Centenary may be used of God for the revival of spiritual life at home and abroad; for woman's work in the mission-field; for the work in China; for work among the masses of South India; for missionary zeal among young people; for the Society's missions in Madagascar, South and Central Africa, and the South Seas; for the Home organisation of the Society.

## LONDON AND THE CENTENARY OF THE LONDON MISSIONARY SOCIETY.

ABOUT forty members of the Metropolitan Auxiliary Council of the London Missionary Society met at the Mission House, Blomfield Street, on Monday, December 14th, to consider the subject: "How the London Churches can best help forward the Celebration of the Society's Centenary." Mr. W. G. Wilkins presided. The Rev. G. Cousins, who introduced the subject, mentioned in his paper that the celebration of the Centenary, which is to take place between 1895 and 1896, had already been anticipated in two directions by the inauguration of the Forward Movement and by the building of the Mission steamer, *John Williams*. Incidentally he mentioned that from the formation of the Society, London had taken a very prominent place in providing its income. Coming to the immediate question before the meeting, Mr. Cousins urged that the monetary question, important as it was, should not be allowed to occupy the first place in the minds of the churches. Let it rather be their constant aim to keep the spiritual side of the celebration distinctly prominent. Rightly used, the Centenary should bring the churches back to the first principles of Christianity. Secondly, let a strenuous effort be made to realise what was to be celebrated, and what the celebration of it will involve. "We are not bent on self-glorification," said Mr. Cousins. But, speaking broadly, the churches as a whole were not yet awake on the question of Foreign Missions. Could they rest satisfied while so many of those in full membership with the churches regarded it as an open question whether they definitely supported the work or not? Should they not rather put before them the effort to make the duty of supporting the work synonymous with church mem-

bership? Steps should be taken to bring the work, specially in its spiritual aspects, before the churches, both collectively and individually. In conclusion, Mr. Cousins expressed his conviction that by a celebration of the Centenary on these lines Home Mission work also would be greatly strengthened and quickened. A discussion followed the reading of the paper, in which the Rev. R. Wardlaw Thompson, Dr. R. F. Horton, M.A., and others took part. Mr. Thompson pleaded that the discussion on finances should be dropped for a time, and that ministers should be urged to press upon the churches their great responsibility to Christ in regard to the heathen world. If that were done,

the Spirit of God would, at the end of twelve months, solve the question of funds.

The following resolution was agreed to on the motion of Dr. Horton, seconded by the Rev. W. Bolton, M.A., "That a Committee be appointed to arrange for systematically visiting every church, school, &c., in order to deepen interest in the extension of Christ's Kingdom abroad, and especially to aim at pointedly requesting every minister to carefully explain to his people the position and the needs of the missionary work." After the Committee had been chosen the meeting was brought to a close.



DR. GRIFFITH JOHN. MRS. SPARHAM AND BABY. REV. C. G. SPARHAM.

### A HANKOW FAMILY GROUP.

DR. GRIFFITH JOHN, the senior member of the Hankow Mission, has such an aversion to sitting for his portrait that his friends have had to rest content with old photographs of him, no longer correct. By a happy coincidence, we are able to present our readers with a faithful reproduction of a photograph recently taken, and at the same time to introduce to them Dr. John's daughter and her husband, the Rev. C. G. Sparham, and their little boy.



## PROGRESS IN COIMBATORE.

London Mission, Coimbatore.

DEAR MR. COUSINS,—I am glad to say we have been going “forward” in Coimbatore.

The L.M.S. Tamil Church has been restored and much improved. Meetings to celebrate the re-opening and the anniversary have been held. It was a great pleasure to have amongst us once more the Rev. Abednego David, who left us for Madras in August, 1891, after a pastorate of nearly twenty-five years. The Rev. V. Unmeyudian, from Mettapolliam, also took part in the meetings, and we had with us nearly all the catechists from their various stations. But the guest whom, in a special degree, we all “delighted to honour” was Mrs. Addis. Mrs. Addis, with her husband, who was the founder of the Coimbatore Mission, worked here from 1830 to 1861, when they retired to the hills. The latter died in 1871. Mrs. Addis has spent all her long widowhood at Coonoor, her hands full of good works, as all Evangelical missions and the Bible Society can testify. She has sold over £10,000 worth of articles sent from England to aid various missions, and has collected more than £1,000 for the Bible Society.

Although she has not been absent from her house a single night for over sixteen years, and though unable to walk, except from room to room, this dear friend, of more than eighty-five years of age, to our surprise and pleasure, suddenly decided to accept the invitation which we had often given her to visit Coimbatore. So on August 11th she started in the dark at 4.30, travelled down the ghant to Mettapolliam in her wheeled chair, a distance of twenty-one miles, and arrived here in the afternoon.

B. Stephens, Esq., the Local Fund engineer here, kindly presided at the opening meeting. We had speeches, hymns and prayers, both in English and Tamil. We thought the occasion suitable for adopting the “Salem Hymnal,” a capital little supplement to our Tamil hymn-book, compiled by Rev. W. Robinson, of Salem. The book seems likely to be a great favourite.

Our chairman on hearing that there was a debt of about 300 rupees on the building, most generously gave half the

amount. The remaining sum given or promised at the meeting was over sixty rupees.

The next day there was the annual treat for the children of the congregation. On Sunday, the Rev. A. David preached in the morning and later on gave an address to the young. In the afternoon our Mettapolliam pastor preached. Mrs. Addis was present at these three Tamil services and at an English service in the evening, a good example set at eighty-five to “stay-at-homes.” The church has had four of its massive but unsound beams supporting the roof replaced by four new ones from the Burmah teak forests; it has had its vestries widened, verandahs lowered, and tower heightened, and has been thoroughly repaired. The memorial slab provided by friends of the late Mr. C. J. Addis has been inserted in the south wall.

Friends have been generous with gifts or promises of money and furniture. We still need about 100 rupees, and new matting for the body of the church, as well as some benches and chairs.

We were rather alarmed that, directly the church was finished, no less than five notices of marriage were handed in.

We trust that this happy time will not be barren of real fruits. Instinctively the thoughts of four of the speakers at the opening meeting, and, I am sure of many listeners, turned to Isaiah lxvi. 1, 2. We feel that unless there be inward enrichment to correspond with outward adornment, all our repairing and beautifying will be in vain; but it is not to be so. We are determined to practically realise that the most acceptable adoration we can render is to “worship the Lord in the beauty of holiness.”

I send you a very interesting photographic group, which I trust you will be able to put in the CHRONICLE. I think, of its kind, it is unique. It shows all but two of the London Missionary Society's missionaries who have laboured in Coimbatore since 1860, when the Mission was commenced. The exceptions are the Rev. J. M. Lechler, 1839-40, and Mrs. Samuel Jones, 1860-67.

The photograph was very kindly taken by T. Stanes, Esq., as a contribution to our work. Copies have been sold at a profit to help the restoration fund.—With kind regards, I am, yours truly,

SIDNEY LONG.

## KEY TO PHOTOGRAPH.

*L.M.S. Missionaries in Coimbatore from 1830.*

Mrs. Joss, 1870-75.	Rev. J. B. Coles, 1869-70.	Rev. Samuel Jones, 1859-67.	Rev. W. Joss, 1870-76.
Mrs. Ebenezer Lewis, 1840-43.	Rev. Ebenezer Lewis, 1840-43.	Rev. W. B. Addis, 1830-61.	Mr. C. J. Addis, 1850-61.
Miss Horton, 1882, Feb. to Dec.			Rev. Wm. and Mrs. Morris, 1862-65.
Rev. Thos. and Mrs. Haslam, 1865-69.			Rev. Hy. Rice, 1870, Jan. to Sept.
Rev. E. Hawker, B.A., 1890.			Rev. Hy. and Mrs. Hutchison, 1875 and 1877-83.
Mrs. E. Hawker, 1891.	Rev. W. Monk Jones, 1883-88.	Mrs. W. B. Addis, 1830-61.	Mrs. Monk Jones, 1883-88.
Rev. W. Robinson, 1878-80.	Miss Geller, 1877-79.	Miss Bonnsall, 1888.	Rev. J. N. Hooker, B.A., 1880-82.
			Rev. S. J. Long, 1884.
			Mrs. S. J. Long, 1887.

The above group contains all Missionaries of the L.M.S. labouring in Coimbatore from the commencement of the Mission until now, with the exception Rev. J. M. Lechler, 1839-40, and Mrs. Samuel Jones, 1860-67.





A CURIOUS PHOTOGRAPHIC MEMORIAL OF THE COIMBATORE MISSION.—(See page 6.)



## INDIA IN 1795 AND NOW.\*

BY REV. W. J. WILKINS, FORMERLY OF CALCUTTA,  
Author of "Hindu Mythology," "Modern Hinduism," &c.  
FIRST ARTICLE.

TO anyone interested in missions, at times their progress seems painfully slow; whilst trials of faith and disappointments are many. But when, retiring to a distance, we calmly survey the field, and attempt to form a just estimate of the results of years of labour, they are surprising indeed. In this and following articles I propose to glance at the changes a hundred years of honest effort have produced, and present a bird's-eye view of the reforms—political, religious, social—that are patent to anyone who will see them. I am convinced that, during the same period, no nation has made greater progress than is visible in India—among one of the most conservative of people. Leaven of various kinds has been cast into the meal, and its influence is gradually extending—to-day more widely and quickly than ever.

The name *India*, by which this vast continent is known to Europe, is a geographical expression familiar to those of its inhabitants only who, in our schools, have learned English. It has never before included under one Government all that is now coloured red on our maps. And, at this moment, a much larger territory is known as India than was the case at the end of last century. In 1795, the continent was covered by a collection of rival kingdoms which were constantly engaged in mutual warfare; to-day these are welded into a compact nation, with a supreme ruler whose power is felt in the remotest part of the realm. The native princes were ever eager to extend their empire, now attacking, now attacked by their neighbours; it has been the policy of the British power to reduce them to order and to act as a pacifier, sometimes using moral suasion, sometimes coercion. The result is that these rival rulers have been led to acknowledge the supremacy of Britain, who performs the duty of a policeman in keeping the peace. Within a hundred years, the greater part of this work has been accomplished, and so well done that it is as safe to travel through the whole continent as in any part of our own country.

To add greatly to the difficulty of this task was the fact that European officers, mostly French, were welcomed as friends to the native courts, because of the aid they could render in training and commanding troops. And when we were at war with France her regiments were despatched to assist the Indian princes, in the hope that her own possessions might be extended in the country. Still, in spite of these difficulties, the work of consolidation went on, until India has become one empire.

A glance at a map will show the geographical extension of our rule since 1795. Within this period, amongst the earliest

districts to come under our influence was the vast territory of the Nizam in Central India, and then followed the gradual conquest of the great Mahratta Powers on the west. Rajputana, Scinde, Oudh, and other districts followed. British India is more than double the size it was a hundred years ago. And, speaking roughly, about two-thirds of this vast empire is under our direct rule, whilst one-third is governed by native princes, who are under our control so far as their relations with each other are concerned, as well as in their intercourse with foreign nations.

At the end of last century, and, in fact, until the middle of the present one, the British Government had only an indirect way of making its wishes known and its power felt in India. The rulers of the great Eastern kingdom were a private company which had long enjoyed the benefits of a charter authorising it to trade with that country, and to do what was considered necessary for this purpose. The Company had its own army and navy, its own governors and magistrates. They regarded the country as their own, and ruled its millions according to their own ideas of right. The resources of the conquered territory were divided amongst the shareholders after payment of the cost of government. As long as the Company did not offend against British law, it was free to act; the only check upon its conduct being the fear that the charter might be withheld when the time for its renewal came. Those on the spot were so far from headquarters, and the means of communication so slow, that frequently a year passed before an answer could be received to any important question. And thus it happened that wars were waged, and large territories added to the Company's possessions, before an order forbidding them reached the country. The representatives of the Company were sometimes compelled to fight in self-defence; had they not attacked, they would have been attacked; and on the termination of a war it seemed necessary to weaken their powerful neighbours by retaining a part or even the whole of their land. In some instances, doubtless, the greed of gain led the British to carry on a war, but in most cases it was necessary to do this, or, by the uniting of the hostile forces, they might have been driven from the country. To-day India is an integral part of the British Empire, whose rulers are directly responsible to the Imperial Government; and, with the proclamation of the Queen's supremacy, many of the evils that were conspicuous in the Company's *régime* have passed away. Grievances can now be brought to the notice of Parliament, and its power is felt in India as it is in our own land.

But there are other important political changes besides the growth and consolidation of the Empire that call for notice. In some parts of the country, especially amongst the Rajputs, infanticide was most common. Parents, rather than allow their daughters to marry men of inferior caste, put them to death as soon as they were born. Soon after these states came into alliance with the British, pressure was brought to bear upon the leaders of society which led to the

\* The first of a series of papers intended to show the progress made in the leading fields of labour in which our missionaries are at work since the Society entered them.—ED.

ending of this cruel conduct. This destruction of children was not regarded as murder, a parent being supposed to possess absolute power over the life of his child. Acting on the advice of a representative of the Company, it was agreed that those guilty of this offence should be put out of caste. It is true that, in some districts even now, infanticide occurs, but the offence is murder, and the guilty parent, where proof of his guilt is satisfactory, is made to pay the penalty. There was at first no law passed against this practice, as the Company had not the power to enforce its regulations beyond its own dominions ; but its advice led to condemnation.

In 1795, alike in the native states and in the provinces

such a way that if a widow's courage failed her at the last moment she might be able to escape from the flames ! Hundreds, if not thousands, perished annually in this manner. Under Mohammedan rule an occasional check was put upon it ; but, until Lord William Bentinck passed his memorable Act in 1829 making it a penal offence, and all assisting in such a ceremony liable to be punished for homicide, the practice was not only common, but commended. Sixteen years later the influence of the Supreme Government caused similar Acts to be passed in the native states.

At the beginning of the century the Government of India took a direct part in the idolatrous ceremonies of the Hindus



BRITISH INDIA IN 1795.



BRITISH INDIA TO-DAY.

under the direct control of the East India Company, *sati*, the burning of widows along with the dead bodies of their husbands was a common practice. It was regarded as a religious and highly commendable deed, the victims being encouraged to perform it under the impression that it would secure immediate reunion with the one they had lost. The Government, though repeatedly urged to put an end to this cruel rite, feared to do so lest the people should rebel against any interference with their religious freedom. Some of the acts of local governments tended rather to sanction than to condemn it, as, for example, in Bombay an officer was instructed to arrange the wood for the fire, but to do this in

and thus even went beyond the position of strict neutrality in religious matters which they professed to hold. European officers led and bands of music belonging to the Company's regiments marched in processions to heathen temples, whilst the Government made grants from the treasury in their support. It was argued by those in favour of such action that as we had come into possession of the land it was only right to continue grants which had been made by our Hindu predecessors. A Government, which prohibited Christian missionaries from preaching to the people, gave money to enrich heathen shrines ! At length this anomaly came to an end. The endowments of the temples were handed over to



trustees, the ordinary civil courts being open to enable those interested to secure the proper administration of the funds.

In 1795, Englishmen, unless connected with the Company, or able to secure its consent, were forbidden to reside in India. As there was a widespread fear that, if an attempt were made to change the religious faiths and practices of the people, rebellion would follow, Christian teachers could not obtain this consent unless they confined their attention to the European community. The trade with India was the monopoly of the Company, and until far into the present century no Englishman could legally possess land. Indigo planters and others had evaded the law of exclusion, but their leases and conveyances of property had to be made out in fictitious names. Familiar as we are with the principles of free trade and free residence, it seems hard to believe that these doctrines are as remote as possible from those which prevailed nearly to the middle of this century. The Company's officers were badly paid, and were obliged to engage openly in trade. The result of this evil practice was that those appearing in the courts were under the impression that it was impossible to obtain justice if they had a case in which an official were directly or indirectly concerned. Now all this is changed. Our courts are above suspicion, and our civil servants enjoy, and deservedly enjoy, the confidence of the people. Europeans are encouraged to settle in all parts of the country, the Government doing all in its power to foster new industries in which European capital can find employment. Missionaries, too, are welcomed, and their good services to the people acknowledged in terms of unstinted praise.

The legal status of native Christians has been greatly improved. Until 1831 no convert from Hinduism could inherit property from Hindu parents. It was part of Hindu legislation that an heir must be able to perform the funeral ceremonies of his forefathers. The East India Company, when assuming the government of the country, declared that Hindus should be ruled according to Hindu laws, and Mohammedans by Mohammedan law. By this arrangement converts to Christianity being unable to take part in idolatrous ceremonies were at once excluded from participation in family property. But this unjust law was amended, though, owing to other causes, most of our converts still have to suffer "the loss of all things" as a result of their open confession of faith in Christ. Stranger still to relate, at the beginning of the century a native Christian was considered ineligible for any appointment under Government. Mohammedan rulers had encouraged conversion by the offer of lucrative offices; the Christian rulers of India closed the door of office to converts to Christianity! But Lord Bentinck put an end to this unjust law, and since 1831 neither race nor creed have been allowed to prevent a man from obtaining an appointment.

To sum up the political changes of the century. British India is twice as large in extent as it was in 1795. It is a united nation rather than a number of rival and ambitious realms. Europeans are encouraged to settle, and missionaries to work everywhere. No obstacles are placed in their way, the Government being strictly neutral in religious matters. From all this it is clear that the Indian field is in a far more favourable condition for our work in the coming than it has been during the present century.

## WOMAN'S WORK.

A FEW days ago we had a very wonderful case of conversion in the hospital; if we had not seen it ourselves it would have been hard to believe the facts to be true. The patient was the wife of a Chinese doctor. Unfortunately she was brought in too late for the disease she was suffering from to be cured; but during the twenty-four hours which elapsed between her arrival and her death she learnt to love and trust the one true God of whom she had previously never heard. This was not under the influence of any fear of death, for she did not know she was so near her end.

On the evening of the day the woman was admitted, Mrs. Wong, Mrs. Stevens' assistant nurse and my most valuable helper, and A Ngan (a former patient and now my Bible woman), were sitting together in the little room off the ward talking. Presently A Ngan said to Mrs. Wong: "That poor woman seems very ill to-night, A'Shani. Do you think she will ever get well? Hadn't you better talk to her to-night, and comfort her a bit, as you used to do to me two years ago?"

Mrs. Wong: "How shall I talk to her?"

A Ngan: "Just as you talked to me; say just the same words, and perhaps God will cause her to repent and believe."

So for two hours during the night, whilst the other patients were quietly sleeping, Mrs. Wong sat by the woman's bedside, telling over again the "old, old story," and explaining the "Jesus doctrine."

"Where is He that I may pray to Him?" she asked.

"He is here—everywhere—in our hearts when we love Him," was the answer; and she went back to her room to rest a while; but through the open door she could hear the voice of the woman earnestly praying for the forgiveness of her sins, all that she had in her lifetime committed. And all through the night until early morning she was heard crying out: "Lord Jesus, save me, forgive my sins, and save my soul!"

Very early in the morning Mrs. Wong then called to A Ngan (in the Women's School next door), saying: "I wish you would come here a minute, and talk to this poor woman. Tell her your own experiences, and perhaps it may help and comfort her." So A Ngan told how she herself two years ago came to the hospital, how ill she was in body, but how soon she got to realise that the healing of the soul was more important than this; how she trusted in Christ for salvation, and found Him mighty to save and to keep; and besought her to do the same. When she had done, the woman said: "Ah, now I do not doubt any more; I do trust in the Lord Jesus. Lord Jesus, have mercy on me, and forgive my sins!"

In the hours of consciousness and unconsciousness which followed, she still kept on repeating that Name which is above every name, and her faith in Him, and beseeching Him not to leave her. No fear of death, as it drew near, seemed to dim the brightness of her hope, and when she departed it was "to be with Christ, which is far better."—Extract from the Diary of Miss Field, of Hong Kong.

## MONTHLY PRAYER MEETING.

THE next meeting, the first of the New Year, and this year falling on New Year's Day, will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, January 1st, from 4 to 5 p.m. It is hoped that a large number will be present. The Rev. R. Wardlaw Thompson will preside.

## A VISIT TO NEW GUINEA.

BY REV. JOHN MARRIOTT, OF SAMOA.

WE left Apia on June 12th, with eighteen teachers and their wives on board. We had eight Rarotongan couples, nine Samoan, and one Niuean teacher and his wife. Taking these teachers as a whole I consider them a superior band of men and women. They were a very pleasant company on board, and many of the evenings were spent, by the Rarotongans especially, in singing their native hymns, which the men sang with great vigour and the women with great sweetness. They seemed also very earnest. They remembered that they were going to a very difficult work, and they prayed earnestly for help and guidance and wisdom. Their earnest and simple petitions that they might have grace to fight the good fight of faith and vigour, and be faithful even unto death, often touched me very much. The voyage was not very eventful. All the way we had favourable winds and a smooth sea. On the 21st we saw the Banks' Group of Islands to the north of the New Hebrides. I took classes with the teachers in English nearly every day after they had got over their sea-sickness. On the whole the voyage to New Guinea was a very pleasant one. The captain and officers were very kind and helpful to the teachers and myself, and this continued all the voyage there and back. The change was very refreshing to me, and every day seemed to give me fresh energy and life.

We dropped anchor in Samarai Bay on Saturday, July 1st. It was a very beautiful day on which we arrived in New Guinea. Samarai Bay, with its many small islands, looked the very picture of loveliness. The sea, too, was as smooth as glass. Mr. Abel was soon on board, and gave me a hearty welcome to his home. His crew was composed of New Guinea young men, who are being trained to be teachers. I was grieved to hear that his wife had been dangerously ill, and had been compelled to go to Sydney for a change. We were quickly ashore at the beautiful mission station of Kwato, one of the islands of the bay. I was disappointed to find that Mr. Walker was some ninety miles away in the *Niue*, supposing that the *John Williams* would not arrive before her time. I am very anxious to see Mr. Walker, as he is the itinerant missionary, and will have charge of our Samoan teachers in Milne Bay. I was very anxious to see their sphere of labour, and to see them located, so that I might tell the whole situation to our Samoan pastors and students and people. I decided, after consulting with Mr. Abel, to let the *John Williams* go on to Port Moresby without me, and I would wait for Mr. Walker's return. The *Niue* would then take me to Port Moresby, a distance of some 220 miles, after taking me to Milne Bay, and settling the six Samoan teachers I had with me.

The next day was Sunday, and a very interesting day it was to me. There were three services during the day, the first one being the early morning prayer-meeting, which the

English missionaries attend. At this service a New Guinea native addressed the meeting, and two of the students prayed with reverence and good taste. The second service was held at eleven o'clock, and Mr. Abel conducted. There was a large congregation, consisting of the work-people of Kwato and people from the islands in Samarai Bay, mostly from Logia, an island opposite to Kwato. The men were nearly naked, and not much touched as yet by Christian teaching. The women were dressed in a very becoming leaf girdle. They listened very attentively to all that was addressed to them, and seemed interested in the service. I gave a short address, which Mr. Abel translated. The people who were at the morning service waited about until the bell was rung for the afternoon service, so that we had again a good congregation. Ono, the very excellent Aitutakian teacher they have here, preached a very vigorous sermon, which was attentively listened to, and this closed the public services of the day. The people then quickly got into their canoes and dispersed to their homes in the bay. These services were most interesting to me, for I then saw for the first time the Gospel being preached to a large number of heathen people. I heard, too, the natives of New Guinea sing the praises of God. The students and their wives were neatly dressed, as well as the boys and girls of Ono's school. They sang very sweetly such tunes as "I'll away to the promised land," "Dare to be a Daniel," &c., &c. The people of Eastern New Guinea have only the Gospel of Mark, well translated by a worthy Rarotongan teacher, and some thirty hymns, and a reading-book consisting of stories from the Bible. These are all bound into one book. When these young men at Kwato can read and write, and do a little arithmetic, and know this one book, then they are appointed as teachers; and the English missionaries spoke with much affection of the teachers who have been trained by them.

This very interesting Sabbath was closed by evening prayer, to which all the young people of the station assembled. The Samoans and Rarotongans I had brought with me sang their favourite hymns. Then came a prayer from a New Guinea native, which Mr. Abel translated for me. The following are some sentences selected from it: "These servants of Thine have left their homes and families, and come here for our sakes. This is a land of sickness and death to them. Help and preserve them for our sakes. Forgive us, Lord, for doing the evil things which our fathers taught us, and help us to receive the new teaching which these servants of Thine have brought."

I had to decide on Monday morning on the man who should remain in this part of New Guinea, and on those to go on to the Port. As soon as the men knew their destination, those for the Port took off their goods to the *John Williams*, and those for Milne Bay began at once to pick up words of the language of Milne Bay. After this meeting I had a walk about the Island of Kwato. It is about a mile and a



half in length, and about three-quarters of a mile wide in some places. It is elevated at its highest point to about 300 feet. It has a rich soil and is well supplied with coconut trees. There are some 150 acres of land on the island, and an institution as large as Malua could be maintained there, and over two hundred people obtain a suitable supply of good native food without any cost to the L.M.S. It had a bad swamp, which gave the place an evil name, but this has

mission station, and reflects great credit on Messrs. Walker and Abel, who have not been there two years.

I had long talks with Mr. Abel re the work in New Guinea. I soon found that there are grave difficulties connected with the location of the staff, and Bible translation, and the education of native teachers. The longer I talked the graver these difficulties appeared. The two hundred different dialects in New Guinea is a very great barrier to the



THE KWATO MISSION.

been filled up by the energetic missionaries. Some 3,000 men have been employed on this work in gangs of some fifty or sixty men. Each gang stays a week, and each man gets three sticks of tobacco for his day's wage. This cheap labour has enabled them to build two good wharves, a good substantial and cheap house for themselves, as well as good houses for the native Aitutakian missionary and the students and boy boarders on the island. Kwato is now a good

spread of the Gospel in that dark island, and is the origin of many of these divergent views. May the Spirit of God give light to our brethren who so earnestly seek His help, so that their perplexities may be dispersed, and their difficulties vanish!

On Tuesday evening we had a farewell meeting of the Christian Endeavour, of which most of the Samoan contingent were members. It was a good meeting. I shall not



soon forget the earnest words spoken by men who had looked at the work and seen its difficulties, and yet were not dismayed or discouraged. There was the fervent wish, expressed in earnest words, that, whether life or death was before them, they might finish the work their Master had given them to do. Mr. Walker, who had just arrived, came in and gave a most suitable address of welcome to the new men, telling them the conditions of success in their work in New Guinea. They were all greatly impressed by this address. They then united in singing a Samoan translation of the hymn, "Take my life and let it be, consecrated, Lord, to Thee." I shall not soon forget that meeting.

We left Kwato for Milne Bay in the *Niué*, at 2.30 on Wednesday afternoon, with six teachers and their wives. The *John Williams* was also leaving Samarai at the same hour, with only the current taking her along, but no wind. Three hearty cheers were sent from the mission party on the *John Williams* to us on the *Niué*, who vigorously responded. We dropped anchor at an island named Killerton, about midnight, after a very noiseless passage, being carried along simply by the strong current. We were astir early on Thursday morning, and, with the aid of the three teachers who had been here some time, we settled upon the location of the new men. The teacher at Killerton was to be removed and taken back to Samoa in the *John Williams*, and Mataese was put in his place. At 1 p.m. we left for Bou, the village which Maanaima had been located at previous to his visit to Samoa. The people were greatly delighted to see Maanaima, accompanied by Eme, his wife. The latter, I am sorry to say, had suffered from sea-sickness, which made her look only a shadow of the strong, healthy girl she was in Samoa. We quickly rang the bell on landing, and had a service. I gave a short address and Filemoni translated. The people had prepared a good substantial meal for the party. Before we left, Maanaima showed me a cocoa-nut tree in the village with over thirty notches in it; each notch was made on the celebration of a cannibal feast. The skulls of the people eaten by them used to lie at the foot of this tree until the missionary begged them to bury them. The people of Bou used to be a wild lot, but are now much quieter. They attend all the Sunday and week-day services, and allow their children to live with our excellent teacher here to be taught. Their hearty welcome to Maanaima was a good augury for the future success of his work among them. During the time of the service the beautiful weather which we had enjoyed broke, and gave place to a tearing south-east wind, which greatly hindered the work of locating the teachers in Milne Bay. We then had a stormy passage to Walerai, and had some difficulty in landing, in consequence of the very heavy sea caused by this tearing south-east wind.

Toma, the excellent teacher at this village, lives in a good house, in a quiet and beautiful situation. Nearly all the people crowded into his house at evening worship. We had service the next morning at 6 a.m. There was a good congregation, and the singing was good. It is as yet the day of

small things in Milne Bay, as no part of the Scriptures has as yet been translated into this dialect. They know a few hymns from memory, and these they sing at all their services. Mr. Walker urged me to address the people, which I did, and Toma interpreted.

The people seem to be very fond of their teacher and his wife. They supply them every day with food and do not ask for payment in return. This is the practice in Samoa and many other islands in the Pacific, but is exceedingly rare in New Guinea. These people had also prepared a present of yams for the *Niué*; this, too, is common enough in our north-west out-stations, where they invariably give large presents of native food and fowls, &c., to the *John Williams*, but a very uncommon thing as yet in New Guinea. We left Areli and his wife here with Toma. We could not introduce them to their village as the surf was running so hard. Toma will introduce them to their people another day, after they have had time to grow accustomed to the language and the people. I urged them very earnestly to diligence even greater than I had seen in them in Malua. Areli replied in broken and touching words that he would strive to be faithful to the trust committed to him. We then went off to the *Niué*, which had been plunging about all night with two anchors down. We returned to Killerton Island, picking up Maanaima and his wife on the way. We took on board the goods belonging to the other teachers and managed to get to Mita, where there is a good anchorage just beyond the village, before the sun set. The teachers and their wives went ashore for the night. We were up early the next morning, and walked nearly a mile through the wet bush to Filemoni's house.

The people gave Filemoni and his bonny-looking wife a very enthusiastic welcome. Filemoni and Maanaima had been on a short visit to Samoa to get wives; hence their welcome on their return. I addressed, at Mr. Walker's request, a crowd of people, and Filemoni translated. What a privilege it was to preach to these interesting men and women the blessed Gospel of Christ! We left Teleni and Peni and their wives at Mita. They are to stay with Filemoni for some two or three months till Mr. Walker's return, when he will introduce them to two large heathen villages. We had prayer with them, and commended them to the care of our gracious Lord. Mr. Walker seemed very pleased with this band of teachers, and urged them to be kind and loving to the people and show themselves affable and easily pleased. It was a touching farewell. Shall I see them all again, I wondered, as they were vigorously waving their hats and handkerchiefs, or will this terrible New Guinea fever claim some of them for its victims! We called again at Killerton Island, and took on board Vaitupu and his wife, and having bidden good-bye to Mataese, we set sail for Kwato. We left Killerton at 3 p.m., and arrived at Kwato, after a dead beat for fifteen miles, at eleven on Saturday night. We found Mr. Abel had been ill with the fever for two days. He made light of it, but it seemed to me a very distressing sickness. As he predicted, he was about and better on Monday.

(To be continued.)

## ANOTHER WORKER.

MISS WELLS, who has lately been appointed to the work in Canton, is Australian born, and belongs to the increasing contingent being received from the Australian auxiliaries. Her father is the Rev. W. P. Wells, of Hawthorne, near Melbourne, who has spent the greater part of his life as a Wesleyan minister in Melbourne, whither he went as a missionary forty years ago. Until the time of her coming to China, Miss Wells was occupied with the usual busy round of duties of a minister's daughter, and had no early thought of working in the foreign field, although she had a brother already there. The first impetus in this direction was received by hearing a very quiet address given to the "Young Women's Band," in Ballarat, by Mrs. Hargreaves—once Miss Hope, of the London Mission in



MISS WELLS.

Hong Kong. That night a call to foreign service was heard, and at once accepted, although the next two years were spent in silent waiting, and even another twelvemonth passed before the way was finally opened.

At that time, Mr. Herbert Wells, who had already been in China several years, was accepted by the London Missionary Society to carry on Mr. Pearce's work in Canton and the country, during the absence of the latter on furlough. Mr. Wells wrote urging his sister to come out to him; and, seeing the hand of God thus pointing to an opened door, she left home three weeks later.

After being with her brother nearly two years, and having

then acquired a ready use of the language, and passed with great credit the first year's examination prescribed for the missionaries of the L.M.S. in the Hong Kong and Canton district, Miss Wells offered herself, through the Australian Auxiliary, for work in Canton, feeling very specially drawn to the women among whom she had, as she was able, been working already. These poor women were, indeed, "as sheep without a shepherd." The obstacles in their way were great and many, and they had no one to guide and help. There had never been a lady missionary of the London Mission set apart for work among them, although the missionaries' wives had, in the past, done all that lay in their power, both personally and through Bible-women. But at that time there was no one, and the greatness of the need called forth the worker, who was gladly accepted.

The London Missionary Society has no schools in Canton, and the work among the women is very much restricted and greatly hampered. Miss Wells' plan of work is to visit regularly among the women who are already members of the church, and to make their homes, as far as practicable, centres from which to work out, both by means of meetings, to which the neighbours will be gathered in, and by visiting, when invited, among those whose interest is thus aroused. Miss Wells has just taken the widow of a late elder in the church—a most earnest man—whom she is hoping to train as a Bible-woman, though she is as yet ignorant of a single character of the written language.

Six visits (three to Ts'ung Fa, and three to Poklo), extending over five months in all, Miss Wells has paid to the country, sleeping on the boats on which she travelled, or in the "Prophet's Chamber" in village chapels, or at the little Mission House, Chuk Un, near Poklo, and has become quite fluent in the language; so that the L.M.S. has in her, not only an earnest worker, ready to go when sent, but one already on the field, and well equipped to begin her labour of love for the women of Canton.



CHINA.—The Rev. T. Bryson, of Tientsin, left Shanghai for England on November 25th. Through Mrs. Bryson, we learn that Yung Mao, the Yensan Evangelist, was still being detained in prison, but was behaving bravely, and as a Christian should, under the confinement. Through his earnest preaching to his fellow-prisoners he had already won one convert. Mr. Bryson hopes that he will be set at liberty before long. He adds that the reinforcements were settling down happily, and had added brightness to the mission circle. Miss Moreton had also arrived, looking very well after her Australian visit.—The Rev. C. G. Sparham, of Hankow, has recently passed through the press a Reference Testament in Mandarin (Dr. Griffith John's version). The translation and arrangement of the references, with proof-reading, has taken all his spare moments for more than two years. As no similar work has been done for the Mandarin Testament before, we trust it may encourage and assist the Christians in Bible study. It forms a handsome book of 950 pages, and contains some 20,000 references.



## REV. GEORGE DRUMMOND.

THE most fitting biographer of such a servant of Jesus Christ as George Drummond would be one who had known him from his youth up; even a slight sketch of him is impossible to one who was not born at the time of his ordination to missionary service. We need to know the mental and moral atmosphere of his birthplace, Cumnock, Ayrshire, in January, 1808. Long-distant conversations, recalled dimly and with difficulty, say that while there was the usual Scotch gravity and decorum and regularity in the observance of religious duties, there was not as a prevailing influence that evangelical fervour which carried the young man into the mission-field. But the Spirit of the Lord was moving on some hearts, and at fourteen years of age George Drummond decided to be a missionary, and by studying hard at night, when work was done, he ultimately prepared himself for the Theological Academy in Glasgow. In 1838 he passed on to Ongar, where he had the oversight of Isaac Taylor and the comradeship of David Livingstone. He was appointed by the London Missionary Society to Tahiti, and was ordained at Kilmarnock on June 26th, 1839. A voyage a year long brought him to Tahiti, but the brethren there sent him forward to Samoa.

Would that some of his letters to his friend Livingstone were at hand to give the real picture of his life in *all* its lights and shadows; such letters as Livingstone wrote to him, two of which, yellow and worn, now lie open before me. They are frank, as a fellow-student's letters should be; they are full of high spirits, brave, modest, shrewd, and evidencing absolute consecration to Christ. It is pleasant to think of Mr. Drummond amid *his* island surroundings receiving from the African desert these words of brotherly love. He sits down with his young wife, already delicate, and showing symptoms of the disease which carried her off, to read the four long pages, which begin with a bachelor's banter about married men, then turn to a comparison and a contrast between their fields of labour, then touch on the languages, then describe the character of the African in his heathen and in his Christianised condition, then sweep into the deeper things of Christian life and experience. Speaking frankly of some of the difficulties of his work, Livingstone exclaims: "Oh, that none of my life may be spent in mere jangling after I have had such an opportunity of devoting it to Him who died to save me!" In Mr. Drummond's heart there would be a full response to these words: "I have tried as much as possible to avoid making the conduct of others to me any part of my rule of conduct to them."

Mr. Drummond was one of a deputation to visit the New Hebrides and Loyalty Islands in 1857. He began his only furlough in 1858, and after eighteen months' deputation work he returned to Samoa with his second wife, who lives to mourn his loss, as do also seven daughters. He assisted in the work of revising the Samoan Scriptures, and gave himself for twelve years more to his beloved calling as a preacher of the glad tidings of salvation and a shepherd of the flock of Jesus. He had a genial appreciation of native life, a quick eye for the comedy of things, a sincere delight in every good quality, a wise measure of the amount of success and failure he experienced. He had, like Livingstone, a profound respect for facts; he neither kept a red paint pot nor

a black one. You had from him precisely the case as it stood. What a treat it was to hear him describe a Samoan missionary meeting, with its mingled vanity and devotion, or a missionary tour in a boat!

In 1872 he returned to England, where he worked as long as he could. Gradually his powers failed, and he withdrew into privacy. To his own congregation at Crouch End his



REV. GEORGE DRUMMOND.

fine form and noble head, with its "crown of glory," was familiar almost to the last; his bright smile and hearty hand-shake remained for his friends; his devout spirit and strong faith continued to rest in God. Patiently he passed through his last sufferings, and then his Lord bade him welcome home.

J. P. GLEDSTONE.

Streatham Hill.

## FROM THE SECRETARIES OF THE WATCHERS' BAND.

SINCE undertaking the charge of the work of the Watchers' Band, we have striven to the best of our ability to perfect our organisation, and have sought to give all possible assistance to our local secretaries in the fulfilment of their duties.

We very gratefully recognise and appreciate the kind manner in which so many of these have striven to further our efforts, and the able and praiseworthy service they have rendered. Our monthly notes give evidence that the labour involved by the rapid and continuous growth and extension of our movement has not been light. We rejoice in this, but we have also to say that our work is often unnecessarily increased by lack of attention on the part of some of our friends, especially in regard to the following instructions. We beg, therefore, to emphasise these, and earnestly request that all local secretaries will kindly help by observing them:—

(a) One name only should be written on each Application or Renewal Form; such should be *clearly written*, and state whether Rev., Mr., Mrs., or Miss.

(b) The *total amount* contributed should be shown on each form.

(c) Each form should bear the name of the branch, and be signed by the secretary.

(d) The Statement Form provided for the purpose should be used whenever Application or Renewal Forms with the accompanying remittance are sent. This, when checked, will be signed and returned as a receipt for the amount contributed. It will also be well to keep in a prominent position the sheet of "Hints and Instructions."

IN writing the notes for this number, we desire to avail ourselves of the opportunity of wishing all our secretaries and members a very happy and useful year in the Master's service, which we do most heartily. Another year of work for Christ, with all its opportunities, has passed, and its record is on high; and while in the retrospect we see much to deepen our humility, may we not also find much to fill us with gratitude and praise?

As we now turn from the past, let us seek that our failures, as well as our successes, may fit us for better work in the future. Let us, however, be specially careful, that in our anxiety and care for others, we do not neglect our own souls. Only as our own hearts glow with love to Christ, shall we have any power for good over the hearts of others, and only as we love Him have we the right and power to ask for His Divine help. The financial outlook of the Society at this time is not so bright as we could wish. But, though clouds may be round about us, we rejoice to know that there is light beyond the clouds, and that God reigneth. Let us take heart as we remember that we belong to a world-wide Band who are watching for the morning, and that as the cry goes forth: "Watchman, what of the night?" the answer comes back from thousands of voices, and in many tongues: "The night is far spent; the day is at hand!" May "the God of hope" not only "fill you with all joy and peace in believing," but "make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

JAMES E. LIDDIARD.

H. LUCY LIDDIARD.

#### NEW BRANCHES.

Branch.	LONDON.	Secretary.
Catford ... ..	...	Mr. P. Milledge.
Paddington Chapel ... ..	...	Miss Florence Holmes.
COUNTRY.		
Bath (Percy Church) ... ..	...	Miss Mary E. Buckpitt.
Brentwood ... ..	...	Miss A. M. Clement.
Chirk (The Quinta Church) ... ..	...	Miss M. Edwards.
Great Malvern (Holly Mount) ... ..	...	Mr. Samuel Green.
Henley-on-Thames ... ..	...	Mrs. Taylor.
Huddersfield (Milton) ... ..	...	Miss Ada Longbottom.
Kingsbridge ... ..	...	Mrs. Balkwill.
Longfleet, Poole ... ..	...	Mrs. M. Paull.
Marlborough ... ..	...	Miss A. White.
Newport Pagnell ... ..	...	Mrs. Bull.
Nottingham (Addison Street) ... ..	...	Miss E. M. Fairbank.
Reading (Castle Street) ... ..	...	Mrs. Cusden.
Rugby ... ..	...	Miss Jennie Moreton.
Rye ... ..	...	Miss M. Saville.
Sheffield (Abbeyle) ... ..	...	Mr. J. Worstenholm.
" (Attercliffe, Zion) ... ..	...	{ Mr. W. W. Whitehead.
" (Cemetery Road) ... ..	...	{ Miss Fulwood.
" (Nether) ... ..	...	{ Mr. J. Gibson.
" (Tabernacle) ... ..	...	{ Miss Pearce.
" (Wycliffe) ... ..	...	{ Mr. C. J. Woodridge.
Shrewsbury (Abbey Foregate) ... ..	...	{ Miss J. C. Pye-Smith.
Torquay (Abbey Road) ... ..	...	{ Mr. W. P. Williamson.
Whitby ... ..	...	{ Miss M. Holmes.
		{ Mr. J. Milnes.
		{ Miss Woodhead.
		{ Miss M. V. Cooke.
		{ Mr. C. W. Slater.
		{ Miss Jane Taylor.

#### IRELAND.

Belfast (Donegall Street) ... ..	...	{ Miss Archibald.
		{ Mr. J. Nichols.



#### PERSONAL NOTES.

INDIA.—The Rev. N. L. Doss, of Calcutta, who visited England and the Australasian Colonies some years ago as a deputation, has recently completed an account of his experiences and impressions. Mr. Doss has not taken this step of his own choice, but, an energetic and enterprising native Christian printer having repeatedly requested him to write a book, he has at last consented to do so. It is a book of 242 pages octavo, and is priced at 3s. Mr. Doss has promised to send a parcel of the books to the Mission House, so that we shall be able to supply them to any who may be glad to renew their acquaintance with Mr. Doss, through his "Reminiscences."—The Rev. E. Greaves arrived at Mirzapur on October 30th, after an exceptionally quick and pleasant voyage.—Mr. R. A. Hickling, of Chik Ballapur, dwelling on the sense of responsibility which the missionary feels so acutely at times, as the messenger of the Most High God and his Christ to the multitudes of heathen, says: "It is a most miserable experience to me when in some place I stand before the people to declare and expound the message, but feel that from some cause or other the convincing power is absent. We need the power of much prayer, much more than we can ourselves do; and it is often a great comfort to remember that prayer arises daily in our behalf from thousands of hearts. The prayers of our friends and brethren are not continually asked as a mere means of keeping up their vital interest in our work, but as a great practical necessity for its success. Our work is one of constant pleading with men, and beseeching of them, in the face of almost universal indifference, to consider their eternal interests. We have to be continually arguing the claims upon them of the living God and His Christ, in the face of stubborn superstitions and soul-destroying pantheistic philosophy; and I assure you that it often needs all one's energy of faith and prayer to keep the message on one's lips from formality and coldness—nay, it needs much more than we can do; it needs the constant pleadings at the Throne of Grace of all those who under God are responsible for sending us."—The Rev. A. A. Dignum, of Salem, has had the great joy of baptising an old servant of his, who had previously been in the service of the Revs. M. Phillips and W. Monk Jones. Mr. Dignum also baptized the wife and three friends (an old man and his wife and grandchild) of his servant. Mr. Dignum has received a very commendatory report of the High School from the Government Inspector; and he also mentions that in the Atur taluk there are distinct signs of progress.—The Rev. W. Robinson is showing great enterprise in the editorship of the missionary magazine, "Forward." The third number contains lengthened reports of the annual meeting of the South India District Committee, and calls attention in detail to some of the pressing needs of our stations.

AFRICA.—Mr. A. D. Purves wrote from Lake Tanganyika on August 15th: "We are all well out here, and the work is



becoming very encouraging. We have at present eleven applicants for church fellowship, one old, grey-headed man expressing his desire to-night. The work at Inbete and Kapata has succeeded above expectation. Last Sunday at Kapata, after I had spoken to the people, the chief of the village destroyed two idols in my presence, and he said he would destroy every one about the place. I believe we shall soon have fruit for the Master from Kapata."

NEW GUINEA.—The Rev. C. W. Abel having received bad news concerning his wife's health, and being in ill-health himself, has gone to Sydney. The Rev. F. W. Walker took him to Cooktown in the *Niue*, which needed some repairing, and they were accompanied by a party of New Guinea boys, who were overwhelmed by the marvels of Cooktown, and were eagerly looking forward to a short journey by train. The *Niue* has been doing splendid work, and is simply invaluable to the Kwato Mission. On arriving at Cooktown Mr. Abel received more cheering news of his wife.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

#### INDIA.

WITH reference to what I communicated  
SERIOUS to you of the conduct of certain British  
ALLEGATIONS. soldiers, and which appeared in the  
CHRONICLE of September last, I have  
been asked whether the injured man received recompense of any kind from the Government. On making later inquiries I find, quite as I expected, that he received none whatever, nor is he at all likely to. Such dastardly deeds seem to be regarded far too lightly by the vast majority of civil and military officials to stir within them anything of righteous indignation and desire to recompense. The only aid the man received was such as the missionaries on the spot could give, and this was all too poor. But the sad thing is, that this was not a very rare instance of such conduct. The same thing occurs, I am informed, almost every fruit season, and not at such times only. Within the last six weeks in my own district of Anantapur, there have been, to my knowledge, three cases of robbery, violence, and murder even, by British soldiers, and all have escaped punishment. In the first case, a native came to me with a thumb badly bruised and inflamed. While dressing this, I asked him how it occurred, when he informed me that he

had just left the post of refreshment-keeper at the newly-opened station of Hindupur; that on the day previous a number of soldiers passing through had alighted for refreshments, and while there demanded from him the key of his cupboard. This he refused; but they, being the stronger, forced it from him, and went away in the train, having stolen a bottle of whiskey. The native was a Christian, it appeared, and brother of one of our own catechists in Belgaum. He had left this temporary post in consequence of the loss and danger it involved. A fortnight later, in the course of a tour, I was pitching my tent near this particular station, and discovered on the day of my arrival that twenty soldiers had telegraphed from Bangalore to the new refreshment-keeper to have twenty cups of coffee ready for them. This he did; but the soldiers, after taking the coffee, left him the value of six cups only, and rejoined the train. The third case is almost too sad for an Englishman to think of, much less mention. A large number of men of the 21st Hussars and British Infantry, and this time officers also, were returning from Wellington, in the south, to rejoin their headquarters, in the north, and halted *en route* in the district, at the Guntacol station. While staying there in the Rest-camp thirteen of the men had permission to play a friendly cricket match with a team of the Railway Institute. After the match five of these thirteen wandered some distance in the fields, and, seeing two native women, tried to capture them. The two women took refuge in a gate keeper's hut on the line, and the gate-keeper, in defence of the women, tried to keep off the soldiers with a stick, when one of them drew a revolver and shot the man in the right side, so that he died within twenty-four hours. As soon as the news reached the camp, and before the man died, a surprise parade was called, and all the soldiers marched in Indian file before the wounded man, as he said he could identify him. But this he was unable to do, the murderer and his assistants having, no doubt, shaved themselves quite clean. All search for the pistol or revolver in the camp and adjoining fields proved vain, as also the further inquiries after the soldiers reached their destination.

WM. HINKLEY.

I have just returned from a short tour  
TOUR THROUGH through this vast district with its numerous  
QUILON towns and villages. Everywhere I went  
DISTRICT. I saw additional evidence for the speedy  
development of our work in the interior.

It is very sad to see and to hear the poor perishing people asking that mission agents may be sent to their villages, and yet, for want of the necessary funds, to feel that an immediate response to their appeal is impossible. These poor souls have very little of this world's goods; yet some of them are willing to give their mite to support an agent. Whenever it is known that the poor people are anxious to become Christians, they are subjected to all sorts of petty persecutions by their Sudra masters. These Sudras have become rich by the

labours of the depressed classes, and pay them, not in money, but in kind, so that the poor people are almost entirely at the mercy of their task-masters. These Sudras oppose in every possible way any efforts made to save their serfs. They know that Christians do not want to work on the Lord's-day; but in order to induce them to work on the Sabbath they will not give them work on the Saturday. They say: "You may rest on the Saturday and come on Sabbath." This, the Lord's children will not do. They say: "We are Christians, and we want to worship the true and only God on the Sabbath-day." So the poor people are kept out of employment on the Saturday. In many other ways these Christians are persecuted. Some of them have been dragged off to prison; their only offence being that they were Christians. Verily the offence of the Cross has not ceased. We had arranged to have our Sangam meetings at Kottarakara, a town eighteen miles in the interior. Here we have a large church. I reached Kottarakara on the Saturday evening, and to my surprise found some of the people from the outlying stations already in the church. Not being allowed to work, they walked from their village to Kottarakara on the Saturday, so that they might be able to attend the early morning prayer-meeting. These people slept in the church all night. We began our prayer and consecration meeting shortly after six o'clock in the morning, a goodly number being present. It was very pleasant to hear these poor people praising God for His goodness to them, and praying that their heathen friends might soon be converted. Shortly after nine o'clock we began our second service. What a sight! The large church, capable of accommodating 1,000 people, packed with an expectant congregation. Our native pastor preached to them on the blessedness of the Christian life. It was very encouraging to watch with what eagerness the people listened to the preacher's words. The Sangam meeting proper began at eleven o'clock sharp. Every available spot in the large church was occupied. Many, unable to gain admittance, gathered round the low wall of the church, and remained standing throughout the service, which lasted two hours. I had the pleasure of preaching to them about the wages of sin, and the gift of God. Although the service was rather protracted, the congregation showed no signs of weariness. I was informed at the close that "the people would have been glad if I had preached longer"! There is a famine for God's Word in some parts of the vast district. Who will enable me to send them loving agents to break to them the "Bread of life"? During the time of the great famine, Britain was moved with compassion towards the perishing multitudes, and gave of her abundance to supply the cravings of her fellow-creatures that they might not perish. There is a famine still of a more serious nature. The souls of these people are perishing for the lack of the "Bread of life." They stretch out imploring hands to their more favoured brothers and sisters at home. Will not British Christians listen to their plaintive supplica-

tion? This vast field is white unto harvest: where are the reapers? Will you help me to employ reapers?

"He that giveth lendeth to the Lord."

In the evening we held a short service, which was followed by a magic-lantern exhibition. Again, the large church was crowded to excess, numbers standing outside unable to get in. For more than an hour we preached to them the Gospel of the resurrection. The silence all through the service was most remarkable. The people liked immensely the slides illustrative of incidents in the life of our Lord. They longed to hear the sweet story of the Cross. Their attitude during those two hours may be fittingly expressed by the words: "Tell us more about Jesus." When I threw on the screen a picture of "Christ crowned with thorns," there was a most expressive murmur, repeated again and again, and for some time the lecturer and audience gazed in a subdued manner on "the head that once was crowned with thorns." The people here feel that Jesus and only Jesus can satisfy all their aspirations. What we urgently need is help, so that we may send teachers to tell more about Jesus. We retired to rest that night singing and making melody in our hearts.

JAS. W. GILLIES.

WE work eight taluks or counties, each CUDDAPAH taluk being about 700 square miles in area, and having a population of more than DISTRICT. 100,000. There are at present only four European missionaries, and, owing to furloughs, not more than three are likely to be in the field at any one time. As it is, there are parts of the district we cannot visit more than once a year. In such places the people plead with us to come more frequently, and reproach us for exciting their desire and then refusing to satisfy it. We cannot organise work in all parts of the district. If we did, we should be unable to superintend it. In a radius of 2,000 square miles we have only three men at work. There is a general movement towards Christianity throughout the district. Even in those parts where we have been unable to organise our work, the people are ready to come forward if we will give them the slightest encouragement. Villages are lost to us because we cannot take them up. No less than twenty have gone back because we could not attend to them. If a steady effort were made, all the villages in Royachoti and Sidhout might be won. We are unable to carry on our present work efficiently without reinforcements. In the four taluks, where our work is organised, we have about 10,000 Christian people divided into 140 congregations. Over these are 73 teachers and 10 catechists, who need the most careful and constant supervision; as it is, we are only able to attend to what is absolutely essential, and have little or no time for temperance work, Sunday-schools, night-schools, sanitary reform, development of village industries, all of which would be most valuable as means of elevating the people. Our agents, most



of them, work well, but they only do so when thoroughly supervised and inspired by the missionaries. The work of raising these poor and ignorant people is most difficult. If we had a missionary for each taluk, we could not only work every portion of our field, but, which is more important, we could work every portion thoroughly.—*Forward.*

### MADAGASCAR.

WELL-ATTENDED and enthusiastic meetings of our Congregational Union have just been held. The chairman (the Rev. R. Baron) followed up his former address, on the Person and Work of Christ, by another on the Works of Christ, dwelling on the many moral and social changes that are to be ascribed to the present action of Jesus Christ in the consciences and lives of men. Particularly interesting was the manner in which his reference to slavery was received. In the year 1876, Mr. J. S. Sewell raised an angry storm by delivering a very kind and reasonable address on this topic. Mr. Baron's address this morning seemed, so far as I could judge, to raise no spirit of resentment. The way he put the matter was very effective. "All Christian nations," he said, "have now abolished slavery—except—except"—and, after a pause, he added, in a kind of stage whisper, and with both hands to his mouth—"except you in Madagascar." He then went on to say he had no wish to make an attack upon them, as he well knew the many practical difficulties of this question. "But be assured," he said, "that even if you do not see that slavery must be abolished, those who come after you will. It must disappear before the progress of Christ's Kingdom." The main business before the Union this time was to consider how to carry out the decision arrived at at the last meeting, to send out ten additional native missionaries. Much interest was shown, and many additional contributions were promised. A women's meeting was held in the Faravohitro Church, when Miss Bliss gave an address on India, and Miss E. Clark another on China. Both addresses are said to have been full of interest, and the meeting was considered to be very successful. W. E. C.

### AFRICA.

WE do move forward a little in these A STRUGGLING parts, though even the most sanguine CAUSE. amongst us have to acknowledge that our progress is slow. The village in which I am spending the day (Sioding) is a small one. The church members number about forty. The people are by no means rich. Last year they had no harvest, and real hunger is not unknown in some of their homes. Some of them have wagons and oxen, and earn money by cutting wood and taking it to the Kimberley market; but this work is becoming less profitable every year. Others seek service among the Europeans. A native teacher from the Moffat Institution, named Boihang, was sent here in 1890; and to-

day the little new church built by his people has been dedicated to the service of God. It is a work that has tried their zeal and liberality; but I am happy to say that the building was opened free from debt. They began the work of replacing the old wattle-and-daub building by a substantial brick one with no few quaking feelings, not knowing if they could manage to finish it. The bricks they made themselves, and they were burnt with wood which the Government allowed them to cut without paying the usual fee. Then twelve of them gave an ox each, fourteen others a goat each, and others gave money. With these contributions the help of a native mason was secured, and when I visited them in July the walls of the church were built. I found them wishful—very wishful—to have a roof on the building before another rainy season; but they did not see how they could do it this year. I ventured, however, to urge them to make the effort, and promised to get them what help I could from the other churches of my district. The native teacher set them an example by giving five pounds out of his yearly allowance of twenty-four. Three others gave £5 each, two £4, three £2, and others smaller sums. Scarcely a single member of the other churches failed to give something, either in contribution or collection, and I soon had money enough to order roof, doors, and windows from Kimberley. It was pleasant to have nothing to say to-day about debt, as all the money that had been spent had first been obtained. I enjoyed preaching from the parable in which the invitation occurs: "Come; for all things are now ready," and the people listened with deep interest. Money was mentioned, however, and we had a collection. I was surprised yesterday when Boihang told me that notice of a collection had been given, and I said: "But are your people, hungry as you say they are, able to give more this year after what they have already done?" He said: "We see that we need two more windows, and I have two pounds still in hand; let us get the windows if we can." Hence the saucers at the doors, in which a little over two pounds was placed. As I have said, progress is slow in Bechuanaland; but still I think that the recent experience of the people of this village is a proof that some progress is really being made, and we can look forward into the future with hope. With trained native teachers in the villages, and a development of the spirit of united interest and help among the village churches, the European missionary may be able in time to leave these districts and move farther into the interior.

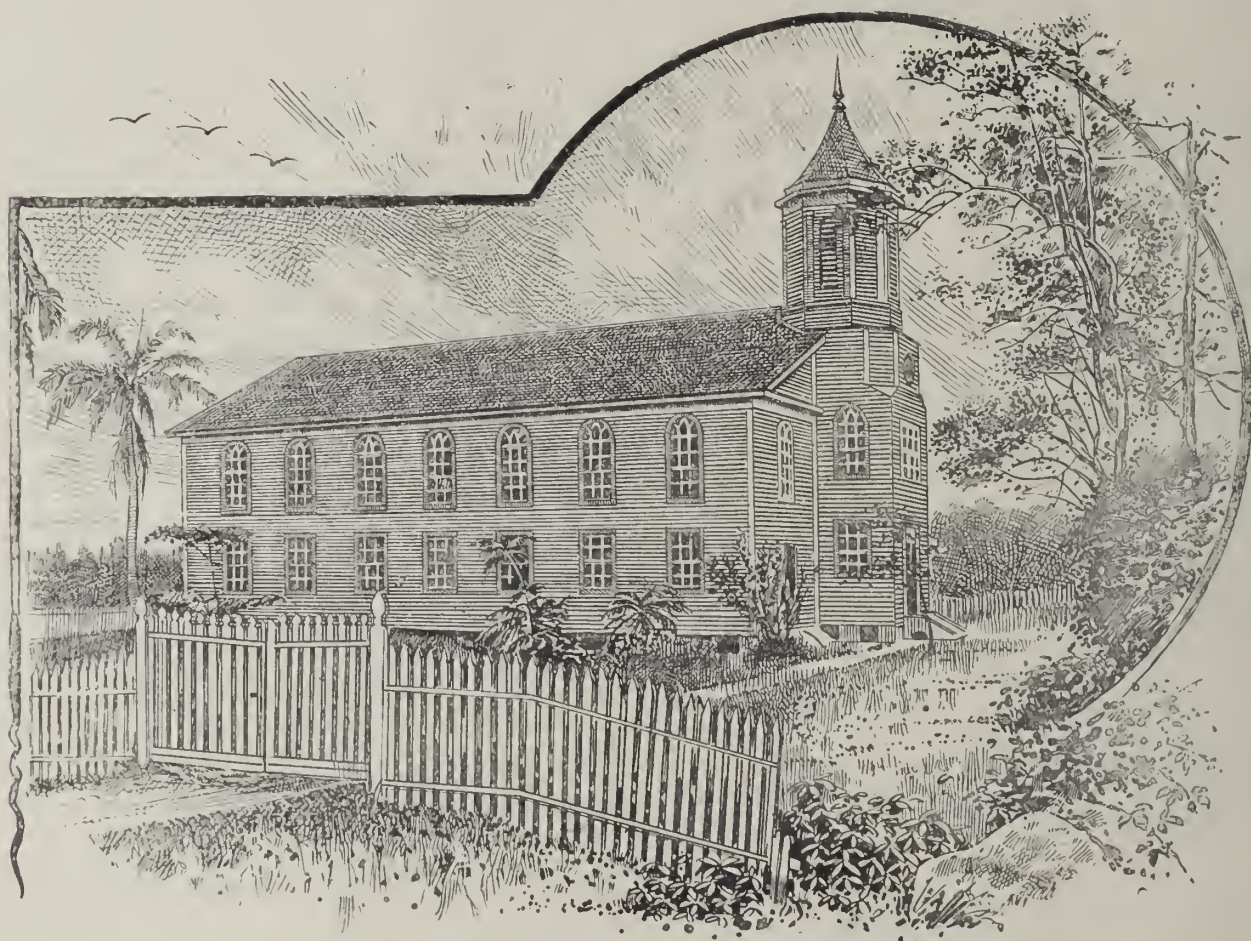
JOHN BROWN.

### WEST INDIES.

THE Jubilee Celebration of Ebenezer JUBILEE OF Chapel took place on Tuesday, November EBENEZER 7th, when nearly eleven hundred people CHAPEL. were literally packed into the building. The mid-day service was conducted by various ministers. The proceedings were presided over by

the pastor of the church, Rev. J. L. Green. Among the audience were to be seen friends from Georgetown, the West Bank, and the West Coast, representatives of all the churches, including the Roman Catholics. The collection was taken after a very earnest and practical sermon by the Rev. D. J. Reynolds. Then came a surprise. The Chairman said one of the deacons of the church had desired to be allowed to read a short paper; the purport of it he knew nothing of, but supposed it bore upon the work of the day.

referring to the work accomplished, in which he said:—"To-day we are carried back some fifty years, when this house was first dedicated to God. The 8th of September, 1843, was a day of great rejoicing to the people, a few of whom still remain who could, if opportunity were afforded them, tell in simple language, eloquent in earnestness, of the joy of that day. They have been spared to see the jubilee and to participate in the celebrations of to-day. My predecessor, the Rev. J. Foreman, read a paper at the re-opening of the



EBENEZER CHAPEL, WEST COAST, DEMERARA.

At this juncture two ladies stepped forward and, opening out a parcel, produced a splendid corded silk pulpit robe, with which they, aided by the Chairman of the British Guiana Congregational Union, proceeded to robe the minister of the church. A very appropriate address was read by one of the deacons, expressive of the love and esteem in which the church and people hold their pastor, and of the hope that the union which now existed may continue for years to come. Then followed the statement made by the pastor,

chapel nine years ago, which was full of interest and instruction. It tells how the missionaries of the London Missionary Society were the first to preach the Gospel to the people on this coast; it tells of their trials and persecutions, and of their ultimate triumph. The last fifty years have seen but few changes of ministers here. The Rev. John Scott, who for many years preached in the dwelling-house on the other side of the trench, lived to erect this chapel. The Rev. J. Foreman, his successor, lived to good purpose;



and laboured for over forty years for the good of the people. Mr. Foreman died in harness, and was succeeded by the present minister. During the last four years we have not been unmindful of the fact that wooden buildings with a half a century of age behind them require constant attention and care. In these last four years over two thousand dollars have been spent on the building, and about nine hundred dollars on the removal and enlargement of the School Hall; nearly twelve hundred dollars also have been raised for the purchase of an organ, which now assisted in leading the song service of the temple. The gifts for the accomplishment of all these works have been cheerfully made. They have been prompt and generous. Our expenditure has been about one thousand five hundred dollars, and our receipts about one thousand two hundred and sixty." The cantata rendered in the evening was a decided success; the audience, numbering about seven hundred and fifty persons, was appreciative; and the receipts for the day amounted to about two hundred and ten dollars.



BY the death of the Rev. Dr. Swanson, China has lost one of her staunchest and most devoted friends, and the home administrators of foreign missions one of their best known and most able representatives. For many years Dr. Swanson was personally engaged in mission work in South China, and since his retirement from active service abroad, he has nobly worked for the same cause at home as Foreign Missionary Secretary of the Presbyterian Church of England. As an advocate of missions—especially of missions in China—he stood in the very front rank, and will be greatly missed.

OUR Baptist friends have published another Centenary Celebration Volume, containing revised reports of the sermons and addresses delivered at the various commemoration services. The price is 3s. 6d.

ROMAN CATHOLIC missionaries, labouring in lands where Protestants are strong, are finding it necessary to provide their own converts with a translation of the Scriptures. It has been so in Madagascar, and now we find Bishop Hirth, of Uganda, writing: "After much hesitation, I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it. Everybody wishes to know how to read for baptism, except women and old men. We are therefore preparing an edition, with notes drawn from the Holy Fathers."

FROM the *Church at Home and Abroad* (U.S.A. Presbyterian), we learn that the statistics of evangelistic, educational and medical work in all Syria and Palestine by all missions of the American, English, Scotch, Irish and German societies for the year 1892, were as follows:—

Foreign labourers, men, 95; women, 142; total of foreign missionaries, 237; total of native preachers and teachers, 657; organised churches, 45; total of preaching places, 147; average congregations, 8,604; total of communicants, 3,974; total of Protestants, 8,593; number of schools, 328; total of pupils, 18,837; medical missions, 20; missionary physicians, 22; nurses, 36; indoor patients treated, 2,792; outdoor patients in clinics, 138,654

From the same periodical we learn that the statistics of the total Protestant missionary work in the entire Turkish Empire including Egypt, are as follows:—

Foreign missionaries, men, 191; women, 294; total of foreign labourers, 485; native labourers, 1,817; organised churches, 202; communicants, 21,312; total of Protestants, 84,000; American colleges, 6; seminaries for girls, 31; total of mission schools, 892; boys in the same, 23,027; girls, 20,000; total of pupils in all mission schools, 43,027; languages in which the Bible is translated, 11; copies of the Scriptures annually sold in the Turkish Empire, 60,000; separate words, religious and educational, issued in various languages from mission presses, 1,500.

BISHOP STUART, of Waiapu, is following the example of his old comrade, Bishop French, of Lahore, and resigning his bishopric to return to missionary work. In 1850 T. V. French and E. C. Stuart went out together to India to found a new C.M.S. College at Agra. After many years of varied labour in various parts of North India, both became Bishops—French in the Punjab and Stuart in New Zealand (whither he had moved for health's sake), and both in the same year, 1887. After a ten years' episcopate, French laid down his honours, and went forth as a pioneer missionary to the Mohammedan lands of Western Asia; and in Arabia his spirit was called to its heavenly rest. And now his old companion, Bishop Stuart, has resigned the Bishopric of Waiapu, in order to join the C.M.S. Persia Mission, a mission also to Mohammedans, and in a land just opposite the land of French's adoption. We sympathise deeply with the diocese of Waiapu in losing so wise and faithful a chief pastor. Our letters show that some good men there are doubting whether Bishop Stuart is right in leaving what is itself a missionary sphere of great interest—for there is much Maori work in Waiapu, besides the care of the English Church in the colony; but when a man is accustomed to obey the orders of his Divine Captain, and is quite sure that He has spoken, every other consideration must give way. Would that all His servants were as ready to respond to the Lord's call! Bishop French was only permitted to labour a few months in Arabia. God grant to Bishop Stuart, not months, but years of happy and fruitful service in Persia!—*Church Missionary Gleaner*.

It is calculated that there are at present over 9,000,000 Jews in the world, 7,000,000 being in Europe, 280,000 in Asia, 700,000 in Africa, 600,000 in America, and 20,000 in Australasia. By far the largest number is to be found in Russia, the next

country in which they have settled most freely being Austro-Hungary. From a religious standpoint they may all be divided into two great classes—first, the Jews of the old faith, who rigidly hold to Judaism in its ancient form; and second, Jews of the new faith, who have purged the law of much that they consider superstitious, and have materially altered the form and character of their services. Many of the latter look for no Messiah, desire no national restoration, and reject the Divine origin of Scripture. They are rationalists, in short, and even infidels. Nevertheless, the whole race is at one in its opposition to Christianity, and in maintaining an attitude of aloofness from Christians.

BISHOP TUCKER is now on his way home. He has been followed on his journeying by the prayerful interest of Christians of all denominations, and his visit to Uganda has been crowned with blessing. The practical abolition of slavery in Uganda has come about in this wise. Certain slaves who had been ill-used by their Mohammedan owners took refuge early in March with some of the Protestant Christians. A demand for their surrender was made, but refused. In one case an appeal was made to the king, who ordered the slave to be brought before him within fifteen days, but without effect. The slave was not produced, and the ground of the refusal was said to be a conscientious scruple on the question of slavery. Bishop Tucker was asked to meet the chiefs, and advise them on the question. They met in the church, the whole case was laid before him, and his advice asked. He replied that so long as slavery was the law of the land they were bound to deliver up the runaways, but if they thought the law a bad one, they should try to get it altered. He then pressed upon them the teaching of Scripture on this subject, and urged them to think over the matter, and let him know their conclusion. The answer came in due course, and was to the following effect: "All we Protestant chiefs desire to adopt these good customs of freedom. We wish to untie and to free completely all our slaves. Here are our names as chiefs." It was signed by forty Protestant chiefs, including nine of the thirteen great chiefs of Uganda. Whether this will result in the freedom of all slaves in Uganda depends upon the action of the Roman Catholics. Should they agree to the measure, freedom will then be the law of the land. Sir Gerald Portal, who has already returned from Uganda, has had an almost equally successful mission. In his despatches to the Government he bears emphatic testimony to the conciliatory tone of Bishop Tucker in his negotiations with the Roman Catholics. Sir Gerald Portal's desire was to establish a *modus vivendi* by which the two rival missions should avoid collision in the future. This he endeavoured to do by a delimitation of territory, and as a temporary expedient it has been agreed that the Church Missionary Society shall work only eastward, and the Roman Catholics northward and westward.

At a prayer-meeting which I attended a few evenings ago, a good old man in humble life prayed: "O Lord, may we not only be justified and sanctified, but may we be missionaryed as well." I felt I could have shouted "Amen" to that petition, and I thought it was a sign of hope for that church, as it is for any church, where such prayers are sincerely offered.—R. W.

## CHILD-MARRIAGE IN MYSORE.

WHILE early marriages seem to be on the increase in England—in spite of Mr. Ruskin's dictum that "no man should marry under twenty-four, nor girl under eighteen"—it is highly satisfactory to note a sign of change in Hindu feeling on the subject. And this evidence of the gradual enlightenment of public opinion is all the more striking since it comes from such an important native state as Mysore. It is not the British Government that is proposing to legislate on the subject; if it were, we should probably hear something of the "scorn of the feelings of subject people"; but it is the orthodox Hindu Council of the Maharajah of a native state, whose Dewan, or Prime Minister, is a Brahman of the Brahmins.

Mysore is in many respects the most advanced native State in all India. It can boast of what no other part of the country at present possesses—a Representative Assembly, composed of elected members of the various communities of the province, whose privilege it is once a year to approach their Sovereign and his Legislative Council, and to present their grievances, desires, or suggestions, as the case may be.

Acting on the representations of the more progressive portion of this assembly, His Highness's Government promised at the annual gathering last year a measure of social reforms relating to infant marriage; and within the last few months a Draft Regulation to prevent such marriages in the territories of Mysore has been published, which has afforded the fullest opportunity for discussion and criticism. This Regulation defines an "infant girl" as one under eight years of age, and an "infant boy" as one under fourteen; and any person who causes, aids, or abets the marriage of either of these, and any man above eighteen who himself marries an infant girl, will be punished with simple imprisonment for a term which may extend to six months, or with fine, or with both. Further, to prevent the marriage of old men with young girls, it is proposed to make the marriage of a man over fifty with a girl under fourteen a punishable offence. In this case, also, the punishment, similar to the above, falls upon those who cause, aid, or abet such a marriage; while the elderly bridegroom renders himself liable to a term of two years' imprisonment, or to a fine, or to both. In no case, however, will a marriage that has actually taken place be deemed to be invalid.

In issuing the notification, the Dewan claimed that the action of the Mysore Government was "merely a response to the general sentiment of the country, which we have reason to believe demands the abolition of certain usages that are as much opposed to the spirit of the Hindu Shastras as to the best interests of society." This last claim is very significant. The change of feeling on the whole subject is undoubtedly in a large measure the result of contact with the West; but it is at the same time, in reality, a reversion to ancient Indian custom. Child-marriage is one of the many



degeneracies of later times. The moral and religious aspects of all such questions are accounted grave in the eyes of all orthodox Hindus; and it behoves them, as reformers, to proceed with great caution. It will be a long time before they will discard their religious books altogether, as antiquated guides of habits and customs unsuited to the modern world. Accordingly, in the present case, the religious *gurus*, or heads, were consulted by the Government; and these custodians of the national faith sanctioned the proposed legislation as being agreeable to the *Shastras*. These writings declare that the most approved age for marriage is the eighth, ninth, and tenth years, pre-eminence being given to the last. The giving in marriage of a girl in her tenth year leads to the highest reward, "Brahma's heaven"; while the giving of one above that age merits "hell." It thus appears that reform might very properly and even advantageously proceed up to the tenth year; but if it were deemed advisable at some future time, on physical grounds, to fix the marriageable age *above* that year, it would necessarily provoke strong religious opposition. Thus sorely are the Hindus handicapped in any modern movement by ancient religious legislation. They are bound by the "letter," and cannot possibly emancipate themselves into the freedom of the "spirit."

And so tied are they, too, by *custom*, which is allowed by some to overrule even the *Shastras*, that the present proposed legislation, modest as it is, has been vehemently opposed. In Hindu associations, and at the Representative Assembly that met in October, strong protest has been raised to any reform, on the ground that it sets aside immemorial customs and interferes with domestic liberty. There has been small appreciation with many of the people of the evils which it is sought to remedy; little response to the main motive and contention of the framers of the enactment that the cause of humanity demands it.

A few weeks back, I arranged for a discussion of the subject at the Bangalore Hindu Literary Union, of which I am a member; and a crowded and influential gathering assembled. As was to be expected, there were two clearly defined sides: one earnestly supporting the reforming party, the other, and more orthodox, bitterly resenting Government interference. The measure, it was urged, was an unjustifiable encroachment on parental rights; and once started on the road of such reforms, they would have the objectionable European customs of courtship and marriage introduced into their families. There were few disastrous marriages among the Hindus, and divorce was unknown; while the present generation, through the spread of education, was alive to the evils of early marriages. The rights of the elderly men of fifty were strenuously and pathetically contended for. It was incumbent on a Brahman, whatever his age, to be married, in order to keep alight the sacrificial fire, and to perform other religious ceremonies. This last objection was humorously met by one of the speakers. He

would like to know how many kept such fires alight in the nineteenth century! The sacred fires had an existence in their sacred books, but none in practice. The law was rightly severe on old men who ought to know better than cruelly marry a little girl of eight or nine, with the certainty that she would soon become a widow. On the whole, those in favour of the Regulation had much the best of the argument; and it is to be hoped that the Mysore Government will have the courage of its convictions, and go forward with a firm hand to grapple with this fruitful source of the most appalling moral and physical evils.

From the returns of the last census, it is evident that the evil is one that shows more signs of growth than of decline. The number of married girls under nine in 1891 was 18,000, as compared with only 12,000 in 1881. The increase is thus fifty per cent., whereas the increase of population during the same period of ten years was only eighteen per cent. Again, out of 971,500 married women in the province in 1891, the statistics show that 11,157 had been married at or before the age of four, and 181,000 between the ages of five and nine. The census revealed that the destiny of 74 baby girls married under a year old, 349 under two years, and 2,347 under three, had been fixed for them by their parents or guardians! It also revealed that there were half as many widows as wives in the province. And out of a total of 520,317, there were more than 23,000 *child* widows, below the age of fourteen, which is five times as many as in any other part of India. Even among the native Christians—of whom sixty-nine per cent. are credited to the Roman Church—153 girls under nine years of age were entered as married.

These astounding facts amply show that the evil to be remedied is one of great magnitude; and that it is high time the Mysore Government took a decided step to legislate for the reform of the marriage customs. India has suffered terribly on this account; and that such a reform should be initiated in a native state, and by a conservative Government, subject to Brahmanical influence, is a good augury for the future. If the Mysore lead is successful, the Imperial Government may be induced to follow; for opposition will have been disarmed, and extended legislation rendered easy.

T. E. SLATER.

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MADAGASCAR.—The Rev. A. S. Hockett, of Madagascar, reports:—"The marauders are showing themselves again in some parts. I returned only yesterday after a few days' work in one of the districts frequently attacked by them, and it was interesting to see the various stratagems adopted by the natives to save themselves and their families. Some had made long subterranean passages underground; others lofty houses, with a small trap-door entrance to the loft, whither they could flee in case of need, &c., &c. In two of the towns where we have churches and schools, the robbers carried off last week several of our scholars and a number of others, and one of the towns they burnt to the ground, I regret that our church was destroyed too. The people are now living in caves, and the two native teachers have resorted thither too, and are doing the best they can to encourage the people and teach the children. The unfortunate part is that the robbers might have been scattered had the soldiers placed in these towns done their duty. There were upwards of thirty armed with breechloaders, but not a shot was fired by them. They ran away, and left the poor folk to do the best they could alone. Besides those taken captive, four were killed and others wounded in the struggle."



**HOW SMALL CHURCHES MAY HELP.**—Probably the most familiar statement heard by the advocate of foreign missions, as he goes from place to place urging the claims of heathendom, is: "We have so much to do. We cannot afford anything more for foreign missions." The former part of this plea is no doubt true enough, but the latter part may very reasonably be questioned, for does it not frequently happen that want of practical interest in foreign work is closely connected with, and in many cases the cause of non-success in aggressive work at home? A good outlook, while it sees things distant, helps to clarify the vision to behold things close at hand. Illustrative of this is the case of a small church of some fifty members well known to us (Redcar Church) in which interest in foreign missions was for some years at a low ebb. During the twelve years ending 1880 the contributions for this work averaged a little over £5 1s. per annum, the exact sum for the whole period being £61 1s. 2d. Those years, it will be remembered, included the prosperous times of 1871 to 1875, in which the members of the church referred to shared to the full, and yet more than once the income of the church for ordinary purposes fell below the expenditure, thus causing a debt to be carried to the next year's account. During 1881 a "Forward Movement" in foreign missionary interest was inaugurated; it began in the Sunday-school, and the result has been the church has paid its way—yes! and during the twelve years that have elapsed since, the average contributions for foreign missionary purposes have risen to over £19 9s. 2d. per annum, the total amount being £233 10s. 4d., of which £94 4s. 7d. was raised by the Sunday-school, which, so far as can be traced in the London Missionary Society's report, contributed nothing during the earlier term (1869 to 1880). The means employed have been the appointment of a missionary secretary in the Sunday-school, the introduction of the London Missionary Society's *CHRONICLE* and *Juvenile Missionary Magazine*, the establishment of a quarterly missionary meeting, at which an address is given by one of the teachers on some phase of missionary work, and a collection taken for the London Missionary Society. Special collections towards the New Year's offering for Mission Ship Account. The Missionary-box, too, is much more frequently heard of than in the earlier days. And what this church has done many others might do, and thereby not only remove the need for special appeals by the Directors in their annual reports, but educate in an important branch of Christian work our young people, who would thus be qualified the better to understand the Master's appeal: "Who will go for Me, and whom shall I send" to "Make disciples of all nations." And, more than that, it would certainly deepen the spiritual life in our home churches."—*The Northern Independent*.

## ANNOUNCEMENTS.

### DEPARTURES.

The REV. HOWARD WILLIAMS, MRS. WILLIAMS, and two children, returning to MOLEPOLOLE, Bechwanaland, South Africa, embarked for CAPE TOWN, per steamer *Norham Castle*, November 30th.

The REV. D. CARNEGIE, returning to HOPE FOUNTAIN, Matabeleland; MISS E. L. HARGREAVE and MISS ALICE YOUNG, appointed to PHALAPYE; and MISS KATE E. ELLIS, appointed to MOLEPOLOLE, Bechwanaland, South Africa, embarked at Southampton for CAPE TOWN, per steamer *Norham Castle*, December 2nd.

MISS EDITH L. NICHOLAS, M.D., appointed to JIAGANJ, and MISS MARY J. COCKERTON, appointed to Berhampur, Murshidabad, embarked for CALCUTTA, per steamer *Peshawur*, December 8th.

### BIRTHS.

ROSS.—August 10th, at Amoy, China, the wife of the Rev. R. M. Ross, of a son (Archibald Gordon).

FELLS.—November 12th, at Neyoor, Travancore, South India, the wife of Mr. Arthur Fells, M.B., C.M., of a son.

### DEATHS.

PETTIGREW.—November 25th, at Didsbury, near Manchester, Margaret widow of the Rev. George Pettigrew, formerly missionary in British Gulana aged 84 years.

### CONSECRATION SERVICES.

A valedictory service, on the departure of MISS ELLEN L. HARGREAVE, for work in South Africa, was held in Carr's Lane Chapel, Birmingham, on the morning of Sunday, November 26th. To the joy of all present, Dr. Dale, although evidently far from well, was able to give a farewell address full of tenderness and sympathy and power. Miss Hargreave, for many years, has been one of the most earnest workers in connection with Carr's Lane Church and Schools, and her loss will be very keenly felt. In the name of the church and congregation Dr. Dale wished her "God speed"; and after she had made a clear statement of the ground of her belief in Christ, and of the motives which had led her to become a missionary, Dr. Dale offered the dedicatory prayer. Miss Hargreave's destination is PHALAPYE, in Bechwanaland, which is 1,500 miles from Cape Town. The field of labour was described by Rev. R. Wardlaw Thompson, who also spoke of the difficulties of the work and the special needs of the workers, and gave some interesting information respecting the characteristics of the people, and their superstitious beliefs.

There was a very interesting gathering at Doddridge Chapel, Northampton, on Wednesday evening, November 29th, when MISS KATE EDITH ELLIS was ordained as a missionary to Molepolole, Bechwanaland, South Africa. Miss Ellis, who, besides being highly esteemed amongst the Doddridge people, amongst whom she has done good work, is well known and highly respected in all Nonconformist circles in the town. The meeting was presided over by the Rev. J. J. Cooper, who was supported by the Rev. T. Neale, the Rev. A. C. Gill, Councillor H. Wooding, and others. After the usual devotional exercises, the Rev. G. Cousins, the Editorial Secretary of the Society, explained that on arriving at Cape Town Miss Ellis would proceed, by a three weeks' journey in an ox-wagon, to Molepolole, where she would be stationed with Mr. and Mrs. Howard Williams. He also spoke of the difficulties which she might expect to encounter. Miss Ellis, who was heartily received, gave a brief and happy address, in the course of which she said that she was looking forward to the work, which had been the cherished dream of her life. Mr. H. Cooper, in the name of the teachers of Doddridge Schools, then presented Miss Ellis with a handsome copy of the Teachers' International Bible. The Rev. H. J. L. Matson spoke, and the Chairman, at the request of Miss Ellis, having delivered a charge to her, Mrs. Bryant, of Peking, gave an account of her work amongst the women of China.

On the evening of Wednesday, December 6th, at the Congregational Church, Worthing, MISS MARY JANE COCKERTON was set apart for missionary work at Berhampur, North India. The Rev. J. G. Stevenson presided. After the introductory services, conducted by the Rev. J. Stonehouse, missionary from Peking, the Rev. E. Storrow delivered the charge. The Rev. Robert Tuck, B.A., offered the dedicatory prayer, and the Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour.

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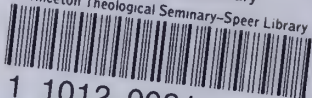


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